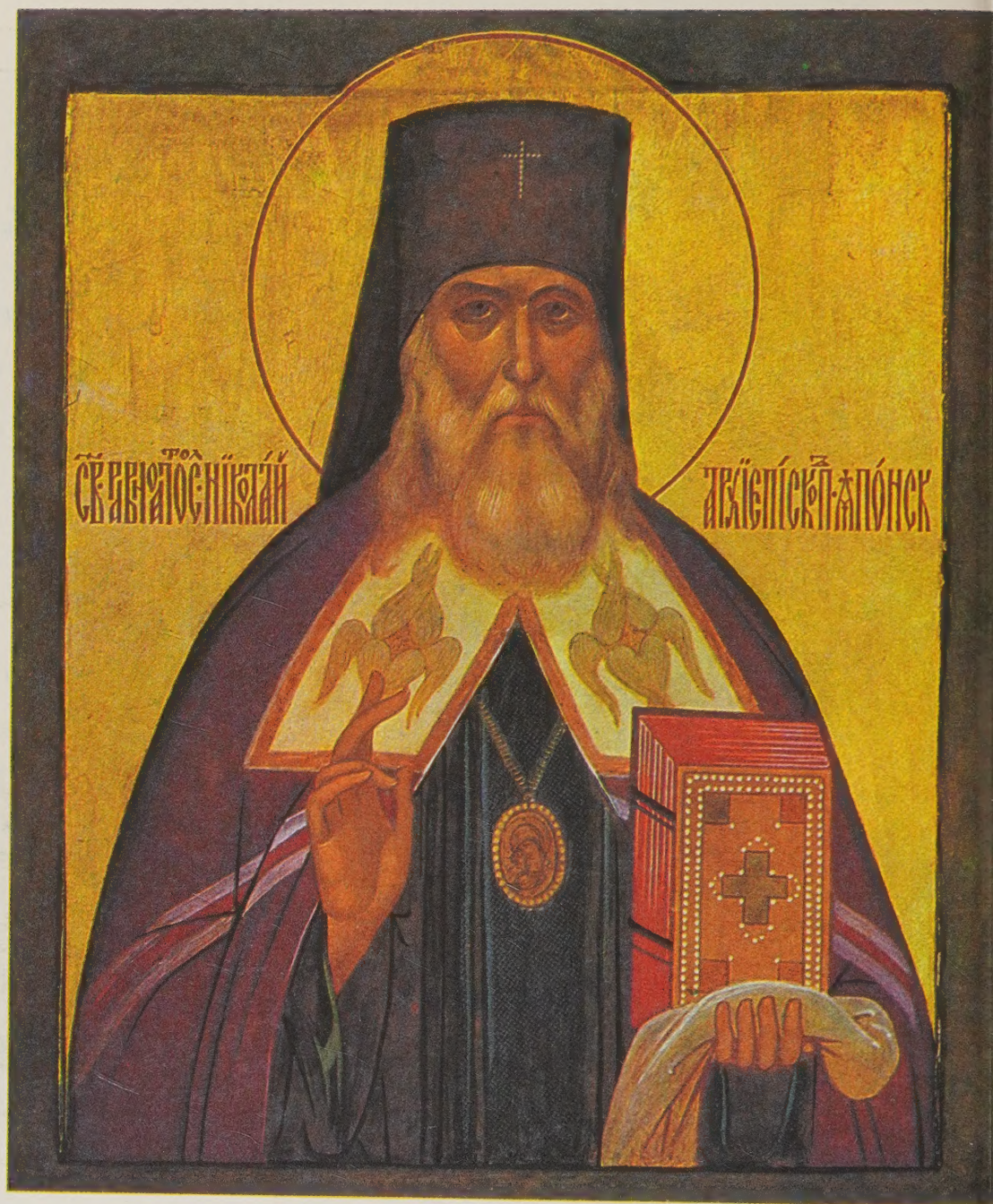


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



ST. NIKOLAI, EQUAL TO THE APOSTLES, THE ARCHBISHOP OF JAPAN

Icon by Sister Iuliania (M. N. Sokolova)

St. Nikolai (secular name Ivan Dmitrievich Kasatkin) was born on August 1, 1836, in the village of Bereza Belsky Uezd, Smolensk Guberniya, into the family of a deacon. Upon graduation from the St. Petersburg Theological Academy in 1860, he took monastic vows and was appointed rector of the Russian Consulate Church in Hokkaido, Japan. In 1870, the Russian Orthodox Mission was set up in Tokyo and Archimandrite Nikolai was appointed its head. Thanks to his cares precentorial courses, a school for girls, a readers school and a seminary were arranged at the Mission. On March 30, 1880, Archimandrite Nikolai was consecrated Bishop. After the Russo-Japanese war of 1904—1905, he was elevated to the dignity of Archbishop of Japan. On February 3, 1912, Vladika Nikolai peacefully passed away in the Lord in the 76th year of his life. His great labours in spreading Orthodoxy in Japan won him the title "Equal to the Apostles". He was canonized by the decision of the Holy Synod of the Russian Orthodox Church of April 10, 1970.

His feast day is February 3/16

1987.2

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CONGRATULATORY TELEGRAMS FROM HIS HOLINESS PATRIARCH PIMEN

To Mikhail Sergeyevich GORBACHEV, General Secretary
of the Central Committee of the CPSU

The Kremlin, Moscow

Deeply esteemed Mikhail Sergeyevich,

Please accept my cordial greetings on the coming New Year, and may it be a time of all-round renewal and further progress in the life of our great Motherland, a time of the advancement of mankind towards a nuclear-free world, the vision of which has emerged through Your efforts in Reykjavik and the achievement of which is the purpose of the profoundly substantiated and daring proposals of our country received with invariable understanding and support by reasonable-minded people throughout the world. I wish to assure You that the episcopate, clergy and laity of the Russian Orthodox Church, together with all our people, will increase their efforts for the good of the Motherland, will further intensify their peacemaking service. I wish You from all my heart, dear Mikhail Sergeyevich, spiritual and bodily strength and blessed success in Your lofty and selfless activity.

With profound respect,

*PIMEN,
Patriarch of Moscow and All Russia*

December 30, 1986
Moscow

To Nikolai Ivanovich RYZHKOV,
Chairman of the USSR Council of Ministers

The Kremlin, Moscow

Deeply esteemed Nikolai Ivanovich,

Please accept my cordial New Year greetings, and ardent wishes of blessed success to You and the Government of our great Motherland you head in your labours at this especially responsible period in the life of the Soviet people who are resolutely working to achieve all-round progress in the development of our society and to accelerate the advancement of mankind towards a nuclear-free world. May the coming year, in which our people and all our friends will celebrate the 70th anniversary of the Great October Socialist Revolution, be a Year of Peace for all nations, a time of further spiritual and material growth of our Motherland. We religious citizens will do all we can to promote this objective. I wish You from all my heart, dear Nikolai Ivanovich, good health and well-being.

With profound respect,

*PIMEN,
Patriarch of Moscow and All Russia*

December 30, 1986
Moscow

ADDRESS

by His Holiness Patriarch PIMEN of Moscow and All Russia
at the Reception in Honour of the Permanent Assistant
Minister of Education of Finland,
Mr. Jaakko Numminen
Moscow, November 11, 1986

Esteemed Mr. Jaakko Numminen,

It gives me great joy to greet you, our dear and welcome guest. My several visits to your lovely country, and communion with your hospitable people have left the brightest impressions which still warm my heart.

I am very pleased to bear witness to you of our people's traditionally amicable feelings for the people of Finland, and of our deep satisfaction at the genuinely good-neighbourly relations existing between us.

We know that your people are sincerely longing for peace and striving for it, just as the people of our state. And we, churchmen, welcome the fact that the foreign policies of our two countries are imbued with genuine love of peace which meets, as we understand it, the purpose of the historical process and the expectations of humanity.

All over the world the name of your capital—Helsinki—is justly perceived as the symbol of peace and detente. Men of good will, both Christians and non-Christians, are filled with special hope that the Helsinki process will progress beneficially.

It gives me great satisfaction to note the various forms of fraternal cooperation existing today between the Orthodox Church in Finland and the Russian Orthodox Church and between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church and other Churches in our country. These relations rest on our common feelings of Christian love and mutual understanding, on the community of our witness and service. And this in its turn we consider a good contribution of the Christians of our countries to the strengthening of the friendship of the peoples of the USSR and Finland.

Deeply esteemed Mr. Jaakko Numminen, we appreciate greatly the invariably cordial attention given to the Russian Orthodox Church and to the needs of the Protecting Veil and St. Nicholas parishes in Helsinki by the government of your country and your active role in this.

Trusting in the help and mercy of the Almighty, we, together with our brothers and sisters—the Christians of Finland, shall continue to fulfil jointly our religious duty to the glory of God and work to increase friendship and cooperation between our nations in order to achieve lasting peace in Europe and throughout the world. And may the All-beneficent Lord bless our efforts.

Beloved brother, in recognition of your personal merits in strengthening fraternal relations between the Churches of our two countries, I consider it right to award you the Church Order of St. Vladimir, Equal to the Apostles.

May the Lord bless you and your family, and may He strengthen you spiritually and physically.

Meeting of the Jubilee Commission of the Holy Synod

On December 23, 1986, at the Trinity-St. Sergiy Lavra, a meeting was held under the chairmanship of His Holiness Patriarch Pimen of Moscow and All Russia, of the Commission of the Holy Synod of the Russian Orthodox Church on the Preparation for and Celebration of the Millennium of the Baptism of Russ.

The opening speech was delivered by His Holiness Patriarch Pimen, Chairman of the Commission. The report on the work done in preparation for the celebration of the Millennium of the Baptism of Russ was presented by the first Deputy Chairman of the Commission, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, first Deputy Chairman of the Commission, presented a report on proposals by the Working Presidium for the pre-jubilee preparations. The heads of the Commission working groups presented reports on their activities in the period under review. A general discussion followed. The participants in the meeting adopted the Statement. His Holiness Patriarch Pimen delivered a closing address.

The materials of the meeting will be published in the next issue of our journal.

Patriarchal Awards

On the occasion of the 200th anniversary of the Cathedral Church of the Akhtyrka Icon of the Mother of God in Orel, His Holiness Patriarch PIMEN of Moscow and All Russia, by the ukase of November 26, 1986, granted the awards to:

— Archbishop **Gleb** of Orel and Bryansk—the Order of St. Sergiy of Radonezh, 1st Class;

— **the Orel Cathedral Church of the Akhtyrka Icon of the Mother of God**—Patriarchal certificate.

By the ukases of His Holiness Patriarch PIMEN of Moscow and All Russia of December 16, 1986, the following were awarded:

— Archbishop **Leontiy** of Simferopol and the Crimea—with the Order of St. Sergiy of Radonezh, 1st Class, on the occasion of his 25th jubilee of episcopal consecration;

— Archbishop **Melkhisedek** of Sverdlovsk and Kurgan—with the Order of St. Vladimir, 2nd Class, on the occasion of his 60th birthday;

— Bishop **Panteleimon** of Kazan and Mari—with the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of his 75th birthday.

By the ukase of His Holiness Patriarch PIMEN of Moscow and All Russia of January 25, 1987, Bishop **Afanasiy** of Perm and Solikamsk was awarded the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of his 60th birthday.



Services Conducted by His Holiness Patriarch PIMEN

NOVEMBER

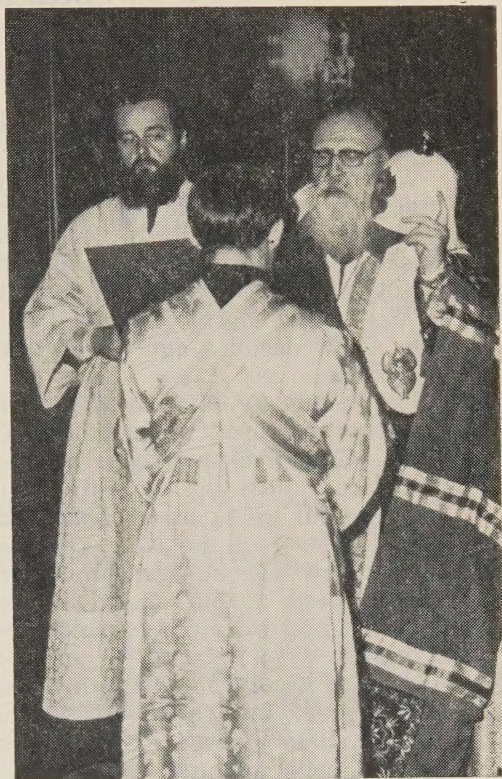
On **November 4 (October 22)**, the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral of the Epiphany, and then conducted a moleben before the deeply revered Kazan Icon of the Mother of God, assisted by Archbishop Pitirim of Volokolamsk, Archbishop Iov of Zaraisk and Bishop Nikolai of Zvenigorod. On the eve, His Holiness the Patriarch officiated at All-Night Vigil in the cathedral, assisted by the same hierarchs. During the All-Night Vigil, His Holiness Patriarch Pimen anointed the worshippers with holy oil.

November 6 (October 24), the Feast of the Icon of the Mother of God "Consolation of All the Afflicted". On the eve, His Holiness Patriarch Pimen, assisted by Archbishop Kiprian, officiated at All-Night Vigil in the Church of the Transfiguration of the Lord (of the Icon of the Mother of God "Consolation of All the Afflicted") in Bolshaya Ordynka, Moscow.

DECEMBER

On **December 4 (November 21)**, 1986, the Feast of the Presentation of the Mother of God in the Temple, His Holiness Patriarch Pimen celebrated Divine Liturgy, assisted by Archbishop Iov of Zaraisk, and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **December 19 (6)**, the Feast of St. Nicholas the Miracle Worker, His Holiness Patriarch Pimen, assisted by the Metropolitans—Sergiy of Odessa and Kherson, Nikodim of Lvov and Ternopol; Archbishops—Iov of Zaraisk, Mefodiy of Voronezh and Lipetsk and Bishop Vladimir of Podolsk, celebrated Divine Liturgy in the Patriarchal Cathedral, and, on the eve, officiated at All-Night Vigil. During the Liturgy His Holiness ordained Deacon Georgiy Izai, 4th-year pupil of the Moscow Theologi-



His Holiness Patriarch Pimen during the moleben in the Patriarchal Cathedral of the Epiphany on November 4, 1986, the Feast of the Kazan Icon of the Mother of God

cal Seminary, presbyter. During the All-Night Vigils, His Holiness Patriarch Pimen anointed the worshippers with holy oil.

On **December 31 (18)**, New Year eve, after the evening service, Archbishop Iov of Zaraisk, assisted by the cathedral clergy, conducted the moleben with the reading of the Akathistos to St. Aleksiy of Moscow, in the Patriarchal Cathedral of the Epiphany. Following the moleben His Holiness Patriarch Pimen addressed the congregation with New Year greetings, after which Archbishop Iov of Zaraisk and Archbishop Mefodiy of Voronezh and Lipetsk conducted the New Year moleben. During the moleben His Holiness Patriarch Pimen was praying in the sanctuary.

Sermon by His Holiness Patriarch PIMEN
of Moscow and All Russia
Before the New Year Moleben in the Patriarchal
Cathedral of the Epiphany

December 31, 1986

Dear brothers and sisters,

We have gathered here today to usher in the New Year with a diligent prayer unto the All-powerful Lord, His Most Pure Mother and the host of God's saints.

We are given our measure of time, up to a certain limit set by God, and every passing year brings us closer to that limit. Every passing year seems to be so fleetingly short, and every new year seems to pass even quicker, even more fleetingly than the previous one.

Nothing in the world can arrest the progress of time, for the *fashion of this world passeth away* (1 Cor. 7. 31). Where is the world we knew only a few decades ago? Everything has changed over this brief period of our life.

The fashion of this world passeth away, and we ourselves are no longer what we used to be before. Our feelings, attachments and turn of mind—like all else give in to the merciless flow of time. But standing steadfast amidst the vicissitudes of the temporal life is the promise of Life Eternal given us by our Lord and Saviour (1 Jn. 2. 25).

At the turn of the New Year let everyone search his conscience and answer how well he is prepared for this other life? Do we still have time to take care of our moral improvement, do we have enough time left to bring into order our earthly life in keeping with Christ's teaching and example?

He who has accepted the law of Christ, has become attached to it with all his heart, for whom it is the only light illuminating the true way of life, who has focused his faith, thoughts and desires on Christ, such a one can even now say together with St. Paul the Apostle: *Christ liveth in me... I live by the faith of the Son of God, who loved me, and gave himself for me* (Gal. 2. 20).

While commanding us to live for Heaven, the Holy Church also hal- lows the labour involved in our earthly life, our family and civic duties which require purposeful zeal and concern.

While calling us to salvation, the Church penetrates, embraces and sanctifies these labours and responsibilities.

Starting every God-pleasing deed with prayer, let us use our strength, knowledge and experience for the good of our Motherland, for promoting all-round progress in the life of our society. *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus* (Col. 3. 17).

Today we have one more special but important and difficult work to do. This, dear brothers and sisters, is our common work, the work of all judicious humanity, for peace and for saving life on Earth.

As you know, a Meeting of the Heads and Representatives of Churches and Religious Associations in the USSR has recently been held, at our invitation, at the Trinity-St. Sergiy Lavra. In their Appeal to the Religious Workers of the World the participants note that the past year has really been for public, political, and religious figures a time of intense concern for establishing just and durable peace in the world. The Appeal points out at the same time to the on-going processes in the world that threaten peace and give cause for profound and well-justified concern.

The Reykjavik meeting of the leaders of the two great powers has offered the vision of the world free from nuclear weapons, revitalized the

hope of genuine universal peace. And although the aspirations of mankind remain unfulfilled because the US Administration is unprepared for bold positive decisions, our people and all men of goodwill are welcoming the new year with justified optimism. It stems from the unflagging desire for peace on the part of our own country, its comprehensive proposals still in force for nuclear disarmament, and its determination to work with other nations and states to build a nuclear-free world with an equal measure of genuine security for all. It stems from the desire of all nations on Earth for peace, freedom and justice.

Our Holy Church blesses the efforts of peacemakers. And we Church people shall hasten this cherished time with fervent prayer and diligent work!

On New Year's eve, I greet you all, dear brothers and sisters, and your near and dear ones, and prayerfully wish you peace, well-being and spiritual and bodily strength in this new year of God's grace.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (2 Cor. 9. 8).

Beloved in the Lord! *Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you* (2 Cor. 13. 11). Amen.

Celebrations of the Name-Day of His Holiness Patriarch PIMEN in the Russian Orthodox Podvorye Church in Sofia

On September 9 (August 27), 1986, the Feast of St. Pimen the Great, the Heavenly Patron of His Holiness Patriarch Pimen of Moscow and All Russia, there was a celebration to mark the name-day of His Holiness in the Russian Orthodox Podvorye Church of St. Nicholas in Sofia, Bulgaria. At the invitation of the Dean of the church, Archpriest Nikolai Dzichkovsky, and with the blessing of His Holiness Patriarch Maksim of Bulgaria, Bishop Gelasiy of Krupnik, Chief Secretary of the Holy Synod of the Bulgarian Orthodox Church, celebrated Divine Liturgy on the feast day and officiated at All-Night Vigil on the eve. A capacity congregation included Russian and Bulgarian Orthodox, and an atmosphere of particular solemnity was created by the prayerful singing of the church choir conducted by Miroslav Popsavov.

Bishop Gelasiy delivered an address

in which conveyed to His Holiness Patriarch Pimen on behalf of His Holiness Patriarch Maksim the wishes of "a peaceful life, health, salvation and prosperity in all things... for many years".

The service was followed by a festal repast attended by Bishop Gelasiy, representatives of Orthodox and non-Orthodox Churches in Sofia, clerics of the Bulgarian Church, and the Counsellor of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults of the Foreign Ministry of Bulgaria, Khristo Marinchev. Speeches in tribute to His Holiness Patriarch Pimen were delivered by Bishop Gelasiy, Archpriest Nikolai Dzichkovsky, Khristo Marinchev and others.

VASIL VYLKOV,
Member-Secretary of the Supreme Church
Council of the Holy Synod of the Bulgarian
Orthodox Church

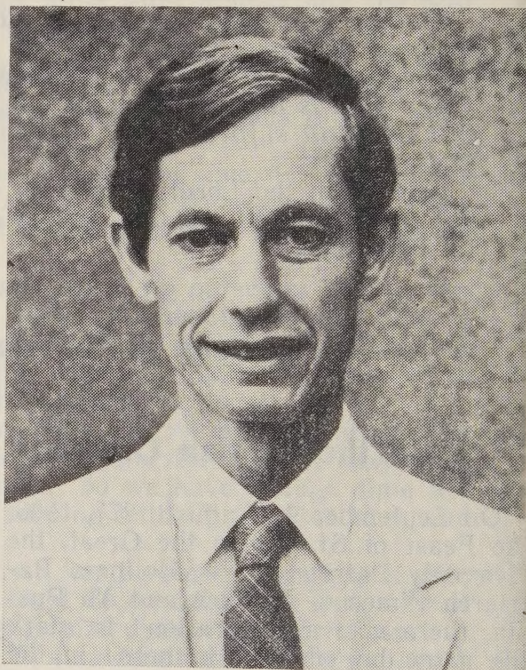
"We Can Help Each Other See Ourselves..."

The Baptism of Russ is an event of epoch-making significance transcending in importance both national and confessional boundaries. This becomes especially clear now, on the threshold of the celebrations to mark the millennium of the conversion of our people to Christianity. The recent Church Study Conference devoted to the approaching jubilee, which was held in Kiev in the summer of 1986, manifested a mounting interest in the Russian Orthodox Church on the part of the world Christian community. It attracted more than 50 historians, theologians and church figures from 17 countries. Two of the participants from the United States, the Rev. Prof. Dr. Bruce Rigdon and Prof. Paul Valliere, had been in this country before on more than one occasion. The interview that follows was granted by them to our own correspondent.

Question: You represent at the conference Protestant Churches of the West and Western theology. What are the causes of the interest in the history of the Russian Church in the West today?

Paul Valliere: I'd say, first of all, probably, it's the striving for international peace of the Churches that leads some scholars and church people in the West to take an interest in the Russian Church. A second factor, I would say, is a spiritual thirst in the Western Church to appreciate the richness of Orthodox spirituality. In the circles of the Western Church where the traditions of spirituality in Christianity as a whole are studied—in those circles in particular there is a strong interest in Christian Eastern sources. That would be a second group. There's the group of people committed to international peace; then there's the group devoted to the appreciation of spirituality. These groups are sometimes the same—they sometimes overlap.

Bruce Rigdon: I think that's true. I would just elaborate that. The National Council of the Churches of Christ in the USA is going to produce next spring an entire curriculum of books and films and pictures and so on for the Millennium of the Baptism of Russ. The writers of those materials presume, I think quite rightly, that even in our Churches the masses of people know nothing about the existence of the Church, or the Churches, in the Soviet Union. So the millennium for many people will be a time to discover that in the Soviet Union there are substantial numbers of Christians, which for some of them will be something quite new to think about. And to discover that one of these communities has a thousand-year history and that some others have an even longer history than a thousand years will come as an enormous surprise. One of the things that many of us have been saying in the course of the last several years is that Christians on both sides—in the United States and in the Soviet Union—need to reflect on the meaning of this common factor: that some of us—as persons or as communities—share a common faith and that that common faith provides us with a basis and resources for talking about



Dr. Paul Valliere (Episcopal Church), Professor at the Butler University, Indianapolis, Indiana

international problems, especially the problems between our countries.

Paul Valliere: I'd name one other cause: Russian literature in the universities. Many students in the universities in the West read Russian literature as part of their general education, and they know nothing about Orthodoxy. And when they read Russian literature they discover a Church, and then they want to learn more about that Church. I would say that's a third way that Western people become interested in the Russian Church.

Question: You don't mean only old Russian literature and religious literature. You mean Tolstoi, Dostoevsky, Gogol...

Paul Valliere: Yes, most of all modern Russian literature: Tolstoi, Dostoevsky, Gogol. Old Russian literature is familiar only to specialists.

Bruce Rigdon: I think probably among the many things that interest us in the history of

the Russian Church is the secret of its survival. We discover that this is a community that not only survives but grows and exhibits evidence of profound faith. It's something I think that causes many people who have encountered people from this Church in the ecumenical movement to want to know the shape of her spirituality.

Question: Can we say that on the eve of the Millennium of the Baptism of Russia the interest in the Russian Church in the West is growing?

Paul Valliere: Yes, it's growing very visibly, and certainly in the United States. I can't speak about other countries.

Bruce Rigdon: Yes, there will be publications and conferences. The National Council of the Churches of Christ in the USA is preparing a curriculum for use in our Churches. This will be the first curriculum ever in the United States on the Russian Church. Also, there are several major conferences being prepared. There'll be a conference in Washington on the Russian Church, but more important, in little towns and minor cities there'll be events as well. Somehow, for me that means that the impact will be much more general — among our Church population, at least — than one could have imagined ten years ago. We have now more than five hundred American Christians who have been here, to the Soviet Union, within the last three years. They have come on the invitation of your Church and have spent two and a half weeks travelling among Christians in the Soviet Union. Their influence alone during that year will be considerable. But I'm sure that there's going to be television programmes and celebrations and conferences. Most of the religious presses that I know about are planning books, most of which will in one way or another discuss the Millennium. And, of course, for those of us who are interested in history, it's not lost on us that we're already involved in this celebration, because of our encounters with the Russian Church in San Francisco and the presence of your Church in Alaska. There'll be special events surrounding that part of history as well.

Question: Where and by whom are the most competent and broadest studies of Russian Church history done in your country?

Paul Valliere: I'd say the academic study of Church history has still not been properly established in North America—fully, institutionally established. So it continues to be the work of certain individuals. And, certainly, the person who has made the most competent study of modern Russian Church history in the United States is Gregory Freeze. He has written two



The Rev. Dr. Bruce Rigdon (Presbyterian Church), Professor at the McCormick Theological Seminary in Chicago

books on the history of the clergy in 18th and 19th century Russia, and they are extremely competent books. In fact, I would say that Gregory Freeze is probably the best historian of the old Russian Empire in the United States today.

Freeze is a man in his early forties, but has already accomplished a great deal in his field. Now, he is not a theologian, he does not deal deeply with theological problems. He is a historian of the institutions of the Church and of the clergy in particular. If you write to St. Vladimir's Seminary Press and ask for the list of their publications, and I'm sure that will be easy for you to get, that list of publications will have on it many of the best books that have appeared in the United States in the last 15 years.

Bruce Rigdon: Some of the people who have written for them are in one way or another associated with that community. From the older generation it is, I think, Father Georgiy Florovsky. Although he's not specifically focused on Russian Church history, nonetheless he produced works like *Paths of Russian Theology*. He had an enormous influence over Orthodoxy and helped some people understand some things about the Russian Church. In a quite different way Father Alexander Schmemmann frequently took people back as a theologian to the history of the Church in Byzantium and Russia. Now others continue to do that.

Paul Valliere: St. Vladimir's Seminary is the centre of Orthodox studies in North America now.

Bruce Rigdon: Yes. So that community itself, though it's not a graduate school for the study of things Russian, nonetheless includes in its curriculum probably more course work than is generally true in theological education in America about the Russian Church.

Question: Is the interest in the Russian Orthodox Church an interest in Orthodoxy in general, or only in its Russian modification?

Paul Valliere: I would say both. I don't think this is an important distinction. Am I being unfair?

Bruce Rigdon: No, I think that's correct. And the two play on one another. For example, many of the people who have come here in our group and so have begun to be interested in the Soviet Union and the history of the Russian Church and so on—many of these people have said that they came first of all with political interests, but discovered that in the encounter here they became interested in liturgy and theology and the spiritual life of Russian Christians and, as a result, became interested in Orthodoxy.

So I would say that's not an important distinction in our standing right now.

Question: How widely known in the West is Russian theology?

Paul Valliere: I would have to say that it is still not widely known.

Bruce Rigdon: It depends in part on what you mean by Russian theology. If one means by that, for example, Dostoevsky, then through the medium of literature more is probably known on a wider basis than anything else. But if you're talking about Bulgakov, Florensky—seekers of the 19th and 20th century Russian religious revival, so-called, the best-known of them all undoubtedly is Berdyaev. And most people, if asked about Berdyaev, would not understand that he's a Russian. That's not the reason for being interested in him, but rather that he's an existentialist.

Paul Valliere: But, Bruce, isn't it fair to say that there's less study on Berdyaev now than there was twenty years ago? When we were undergraduates, Berdyaev was widely read. I don't think he's taught much in our seminaries any more.

Bruce Rigdon: That's quite right.

Paul Valliere: One of the tasks, let's face it, is difficult translations. Most Russian theological works of modern times have not been translated into English, or, if they have been translated, the translations are old and they're very poor. For instance, Khomyakov is in English, but you wouldn't go to bet for the

quality of most of those translations. They're terrible. Some Solovyov is in English, but the translation is terrible. They were not done by people who had a genuine philosophical education and knew what they were doing. So Khomyakov, Kireyevsky, Solovyov, Bulgakov, Florensky—all the great Russian theologians—those works are not available in the English language, by and large. And so that means that Russian theology is not widely known.

Question: Which of the Russian theologians would you call the most fundamental or profound, the most interesting or original, and the most ecumenical?

Bruce Rigdon: It's for me a difficult question. And first of all it's difficult because of the conception involved. For example, you probably know—I hope I don't do him violence—but Father Georgiy Florovsky more or less concludes in his book on history of Russian theology that there was no significant Russian theology until the 19th century, while, on the other hand, people like G. Fedotov take a very different point of view and say that the whole tradition is theology. So the history of Russian iconography belongs to theology, the history of liturgy and liturgical music belongs to Russian theology—so it depends in part what one means. As someone who is originally trained, I think, with a fairly narrow view of what constitutes theology, I'm much more interested now than I would've been twenty years ago in these other expressions of the Christian spirit. In fact, I'm genuinely interested in the history of liturgy, liturgical music and iconography, and so on, and if you then ask a question about that, it becomes extraordinarily difficult: where does one begin or end?

Paul Valliere: You see, for us it's important to get to know all of these figures and to appreciate them as part of a whole. You live in the whole, so for you the interesting question is how they differ from one another, who speaks to whom and who is able to resolve certain questions, and so on, within your Church. For us from the outside the important thing is not to make these distinctions but to try to sympathize with the entire tradition.

Bruce Rigdon: But to try to answer you more specifically—whom does one have in mind when one makes a list of Russian theologians? And I suspect that there are some in the 18th century, for example, about whom I know much too little. Even Metropolitan Filaret Drozdov, some of whose works I've seen, I would like to know much more. The result is that when I think of Russian theology I tend to think, as do many in the West, of this flower of philosophical theology, which probably the Church then and even now view

with some suspicion and sees in it some difficulty.

For example, I think of names like the ones we have mentioned — Khomyakov, a curious mixture of romanticism from the West and yet something deeply and profoundly Orthodox. I guess I see him like a sort of fountainhead, a source for a number of developments which I know something about in terms of their impact on the West as being very important. But I don't know whether properly one ought to call that Russian theology. If one means some sort of official theology in Russian Churches, I would presume not.

Paul Valliere: Anyway, my own opinion is that in America what we need most of all is translations, and, above all, for philosophical theology we need a good translation of the works of Soloviov. It seems to me that Soloviov is where we begin, and after him, I would say, Bulgakov. These two people I have read, and both of them, I think, wrote works that can speak to modern Western people. Flórensky is a little different. He is a more distant figure. Very original, but a more distant figure.

Question: Do issues of Russian Church history attract the attention of young scholarly theologians in your country?

Paul Valliere: It's not impossible that in the future that might be the case. We hope that one of the results of the new contacts with the Russian Church and the Churches in the Soviet Union will be an interest in questions of Russian Church history in the theological schools. But right now it's only a small group of people.

Bruce Rigdon: We have begun, for example, as a result of our visits to the Soviet Union, a school which meets for about ten days in the summer, open to anyone, to graduate students as well as the general population. The curriculum in the summer school is on religion in the Soviet Union. Courses are offered on the history of Protestantism, the history of Roman-Catholic presence in the Soviet Union, several courses on Orthodoxy, a course on Soviet Jewry, and so on. I can tell you what will be one of the problems in relation to this question. I know of four or five very able young theological students who are interested, so interested that they might in fact devote a lifetime to the large task we're talking about. Everyone of them has asked me whether they can come to the Soviet Union in order to spend a year or more in one of the academies. And, as you know, until now it is not possible for an American who is not Orthodox to come to study here. So, if I could ask you for a favour, one of the things I would ask you is to do whatever is possible to do to make some room for

some young Americans to gain experience of the language and familiarity with Soviet life and to come here precisely to study these questions with you.

Question: Can we distinguish any period in the history of the Russian Church that evokes the greatest interest?

Bruce Rigdon: The answer to that question is the Soviet period. That's the one area in the history of your Church which has become in the last five years a matter of general and public debate in the American press and in the lecture-room. The question is, for instance: is there any religious freedom in the Soviet Union, and, if there is, how much, what kind, how to understand Soviet law in relation to religious liberty? That's an issue of interest not only to Christians but almost everybody. Points of view vary very widely. The issue becomes hotly debated. You can see its relationship to other questions of foreign-policy character in American relations with the Soviet Union.

Question: What got you interested in the history of the Russian Church?

Paul Valliere: For me it was a study of Russian language and literature still in the university. And, at the same time, I was a Christian and I knew I was very interested in theological studies. And I decided to combine those two things and continue my Russian and study Russian Church. In part because of a concern for peace and in part because of a scholarly concern to know more about a large area of Christianity that most of my fellow Church people don't know anything about, and I didn't know anything about, as a result of my own theological and university—formal theological and formal university—studies.

Bruce Rigdon: Very similar, for me as well. I was a first-year theological student and I had a very curious tutor, who is here now. You know him as Paulos Mar Gregorios from India, but I knew him then as Paul Verghese, as he was not yet an ordained priest. He interested me very much in Orthodoxy and in the Orthodox East. Then, in 1961, I went to New Delhi as a youth delegate to the 3rd Assembly of the World Council of Churches. That was the assembly where the Russian Orthodox Church and other Churches in the Soviet Union and Eastern Europe joined the World Council of Churches, and your delegation invited many of us return home through the Soviet Union. So I saw Russian Orthodox churches for the first time, immediately after that meeting in the winter of 1961. You know what I would say? I was amazed at the liturgy, the way people stood, the way they participated, and I brought away very strong impressions of the

people. And one thing led to another, and I've never gotten over it.

Question: And the last question is: What does the West expect today from Orthodoxy and particularly from the Russian Orthodox Church?

Bruce Rigdon: Well, I think if we were to start speaking of very particular things: as a result of the last thirty years in relations between our Churches, I think we expect that both of us should attempt to keep our promises, which means sustained and strong relations with one another, and to carry out some of the agreements that we've made. For example, the agreement that we've made to try to use our creative energies at home and together internationally around the issue of disarmament, and also in the area of human rights. I could mention other areas of cooperation, but I think it's more important to speak generally. I would say, if I had to say it in one sentence, what we expect is that all the faithful, will continue to be loyal to Christ, will continue to

live a Christian life, whether it's easy or difficult, continue to be open to share with us the gifts that you received, the experiences that you've had in this long history—that's probably more important than singling out the smaller things, though the smaller things is the way that gets expressed.

Paul Valliere: Yeah. The most important thing is probably for the Russian Orthodox Church to continue to be herself. That comes first, and that's the foundation of everything else. Certainly, in the West some other things are hoped for, and mostly in the area of communication. But the main thing is to be faithful to one's tradition.

Bruce Rigdon: Maybe, in the long run it's one of the characteristics of our relationship that we can help each other see ourselves more clearly. I think I have learned some things from Christians in the Soviet Union which have been very helpful to me as an American Christian.

THE HEIRS OF RUBLYOV

Dedicated to the Blessed Memory of Tamara Yakovlevna Volkova

Not far from the semicircular multistoried Cosmos Hotel in Moscow, there stands on a hill the Church of the Tikhvin Icon of the Mother of God which rejoices the eye with its blue cupolas and its light and graceful lines—it is one of the monuments of Russian church architecture of the 17th century.

In the basement galleries of the church are the workshops of the Moscow Patriarchate. The main production section there is the icon-painting shop. The noises of the multimillion city do not penetrate into the workshops, quiet and peace reign there. United by sincere love of ecclesiastical art, twenty-five gifted icon-painters are producing their works and continuing the marvellous centuries-old traditions of the Old Russian icon-painting.

The idea of opening an icon-painting workshop belonged to His Holiness Patriarch Aleksey. The time had come to implement the idea. First a person had to be found to head the workshop, a person deeply dedicated to the Church, artistically gifted, and capable of transmitting his skill and mastery to others. The choice fell upon Tamara Yakovlevna Volkova. The path that brought her there was not simple. She grew up in a workers' family which had little in common with art. Her mother used to take her to church whenever she went. Tamara was impressed by the solemn decor of the church, the illumined faces of



saints, the bright colours and the symbolism of the subjects.

After finishing school, Tamara entered the Art Department of the Moscow Institute of Graphic Arts. At lectures she learnt much about icon-painting.

The course on the history of art covered in

detail the colouristic and graphic peculiarities of icon-painting. The lecturer considered the Russian icon the apex of world painting. Tamara heard the lectures with great interest.

In 1961, Tamara Volkova graduated from the Institute of Graphic Arts with honours. Her diploma work was a school primer. It was very original, vivid, and colourful. She was immediately offered work at the *Malysk* (Kid) Publishing House. The work went well and she was praised.

She often recalled what her lecturers had told her about icons at the institute. In her home, alongside books and albums on the art of Rembrandt, Titian, El Greco, Renoir, Claude Monet, van Gogh, Hokusai and Utamaro, there appeared literature on the classics of Old Russian icon-painting—Feofan the Greek, Andrei Rublyov, and Dionisiy. They became dearer and nearer to her.

Tamara could not imagine her life without them and their art any longer. She recalled the words of the famous French painter Henri Matisse who said referring to Russian icons: "This is genuine folk art, here is the source of artistic quest". After studying the collection of Old Russian paintings of the Tretyakov Art Gallery, Matisse wrote: "Russians, in my opinion, do not have an idea of the artistic wealth they possess. Everything is vivid and full of powerful feeling. Your young artists possess here, at home, incomparably better models of art than anywhere abroad. French painters should travel to Russia to study. The clearer one sees that the Old Russian art is supported by tradition, and ancient tradition at that, the more it draws one."

The youthful soul of Tamara was drawn to the Church with all its force. Prayers said before icons gave her strength and uplifted her spirit. She was reluctant to leave the church. The idea of painting icons herself visited her not once. At that time great restoration works were going on at the Trinity-St. Sergiy Lavra in Zagorsk and Tamara wanted to take part in the great work. She applied to many and consistently advanced to her goal of working as a restorer of icons. His Holiness Patriarch Pimen of Moscow and All Russia sent her to Zagorsk. And thus Tamara became the assistant and pupil of Maria Nikolaevna Sokolova—consultant and restorer of icons at the Trinity-St. Sergiy Lavra. Maria Sokolova preserved and developed the magnificent centuries-old traditions of Old Russian icon-painting.

Tamara assisted her mentor in everything, endeavouring to master her methods. For many years the young painter commuted daily between Moscow and Zagorsk. She was often tired out, lacked sleep, and was ill, but never

depressed, nor ready to give up halfway to the great goal of her life.

In 1976, Tamara Volkova became a permanent employee of the Moscow Patriarchate. When she was offered the post of the head of the icon-painting workshops, she accepted, but with secret trepidation. On her shoulders was placed the great responsibility, before the Church and the Orthodox people, of preserving and continuing the Russian icon-painting tradition with its religious foundation, spiritual profundity, symbolical character of images, perfection and polysemy of artistic forms, composition, and colour.

The studio has now been in existence for several years, giving pleasure and consolation to the Orthodox people with its high standard of execution.

The work of Tamara Volkova did not remain unnoticed, as is evidenced by the following awards: Order of Prince St. Vladimir, 3rd Class, Medal of St. Sergiy of Radonezh, and a Patriarchal certificate "In gratitude for zealous labour to the glory of the Holy Church".

The overall supervision of the workshops is in the hands of Archbishop Mefodiy of Voronezh and Lipetsk, Chairman of the Economic Management of the Moscow Patriarchate. The practical work of the painters was directed by Tamara Volkova, while the administrative functions were entrusted to Vyacheslav Viktorovich Andreyev. He does not paint icons, but knows the craft well and can immediately note any defects.

In the farthest corner of the studio works one of the best icon-painters, Nikolai Ivanovich Arkhipov. On his table are books and albums with reproductions. The work requires time and inner concentration, absorption and self-perfection. Without this an icon cannot be made. And even such an experienced master as N. I. Arkhipov is often displeased with himself, despite the fact that he devotes all his energies to the work.

Nikolai Arkhipov is 60, but he is young in spirit—equable, benevolent, and responsive. During the war he was heavily wounded three times and returned an invalid, but he did not lose spirit. True to his school passion of drawing, he entered the School of Arts in Fedoskino. He studied four years there under well-known Fedoskino masters, and then became a master painter himself. The painters of Fedoskino developed their methods on the foundations of the Palekh miniatures, which arose, as is known, in 1923 in the village of Palekh and which assimilated the tradition of old icon-painting, widely spread in the old Vladimir-Suzdal territory.

Subsequently, he learned that in Moscow icon-painting workshops were being organized by the Moscow Patriarchate and without any hesitation he applied for work there.

Nikolai Arkhipov works conscientiously, but is often displeased with himself. At times, he paints and paints and suddenly he erases everything. He strives after classical models. Insurpassable remains the art of St. Andrei Rublyov, an art profound in feeling and spiritual content. N. Arkhipov reads extensively, on his desk are such books as *Moskovskaya Shkola ikonopisi* (The Moscow School of Icon-Painting), *Great Novgorod*, *Tver*, *Vologda*, and *Byzantium*.

He begins painting the icon anew. In his work he sets himself the task of inspiring the icon-painting canon with his own spiritual experience. "The Truth cannot be learned," he says, "it can only be experienced; the more so, it can never be copied."

"The icon is a miracle," Tamara Volkova used to say, "it gives man a powerful moral uplift."

Teaching the icon-painters to be exacting to themselves and their work, T. Volkova often reminded them of V. M. Vasnetsov's words: "I can light a candle before any icon, but not yet before my own."

The example of the best icon-painters of olden days helps painters to overcome weaknesses, to labour incessantly, and to remain humble in face of their own mistakes and failures.

In the *Life of St. Sergiy of Radonezh*, which Tamara Volkova often read to the painters, just as the *Lives* of other saints, it says about Andrei Rublyov that he was not only an outstanding painter, but a man of wisdom and experience. In the *Life of St. Nikon*, Andrei and his friend Daniil are characterized as "men of perfect virtue".

A well-known scholar of Old Russian art, V. N. Lazarev, writes: "All these features combined create an image of a highly moral man, full of wisdom and great life experience, serene and self-possessed. It is what Andrei Rublyov evidently was. With even, unhurried steps, he traversed the path marked out for him by destiny. As for any mediaeval master, art was for him indivisible from craft, and in the skillfulness of the work he saw the true pledge of decisions, perfect in his view."

The youngest painter at the studio is Viktor Mikhailovich Kazanin. He is not yet thirty.

There in the workshops Natasha Malyutina, Elena Mateyesku, and Dmitriy Shchegolev found their vocation. Aleksandr Cheshkin, Yuriy Milashov and Sergey Merzlyakov are looked upon as veterans by their friends.

Yuriy Dmitrievich Milashov told us of an incident. He and Sergey Merzlyakov were invited to Czechoslovakia to paint the Sts. Peter and Paul Church in the Podvorye of the Russian Orthodox Church in Karlovy Vary. The painters were working in the church when several American tourists entered. Learning that the painters were Russians and that they were there on commission, the Americans were extremely surprised.

"And what do you do at home?" they asked with distrust.

"The same thing," the painters answered.

"It cannot be," one of them said in Russian, then upon reflection added, "you are in church, you cannot be lying".

Yuriy Milashov and Sergey Merzlyakov are painting icons for the Orthodox church in the city of Brno. To facilitate transportation they are working in oil paints on canvas and not as usual in tempera on boards. The further difficulty lies in the fact that they are painting Czech saints—Prince St. Vatslav of Czechia and Princess St. Ludmila of Czechia the Martyr. Images of these saints have not been preserved and therefore the painters are making the icons from description as it was done by their predecessors, the Old Russian icon-painters. The art director, the art council and the shop foreman all help the painters in their work.

Not one work executed at the icon-painting studio of the Moscow Patriarchate has been rejected by a customer. The number of cities and countries sending in orders is growing.

In January the studio sent ten icons to the USA for the Orthodox church in New Jersey. Seven of the icons were painted by the most experienced artist, Nikolai Arkhipov.

Not long ago, an order came from Jerusalem for six icons for the Orthodox church there. Twenty-six icons are to be painted for Japan, two of them of St. Nikolai, Equal to the Apostles, Archbishop of Japan (the iconography of this saint belongs to Maria N. Sokolova).

Sixty icons will soon be sent to churches in Rostov, Kazan, Voronezh, Cheboksary and other cities in our country.

The work day is over at the studio and the painters are going home.... But tomorrow morning they will return again, and work with the same self-dedication and reverence, just as did their predecessors over many centuries. Their lofty spiritual emotions and faith will find response in the souls of people in various regions and countries, for the icons are painted by contemporary painters who are heirs of Rublyov.

ELIZAVETA ALEKSEYEVA

FORTIETH ANNIVERSARY OF THE REVIVAL OF THE LENINGRAD THEOLOGICAL ACADEMY AND SEMINARY

SPEECH

delivered by Metropolitan ALEKSIY of Leningrad and Novgorod
at the solemn meeting dedicated to the 40th anniversary of
the Leningrad Theological Academy and Seminary

Your Eminence, your Grace,

Highly esteemed Grigoriy Semenovich,

Venerable professors, members of the faculty,

Dear guests, students and pupils of our theological schools,

The Leningrad theological schools are forty years old. It is not a jubilee in the Old Testament sense, but a special date all the same. Apart from the symbolism of the number forty, it may be noted that forty years is an average length for the work life of any man. That is to say, it is that portion of life after which comes the summing up, the comprehension of experience acquired, and the sharing of that experience.

The meaning of celebrating various dates consists in stopping for a moment and glancing back over the path traversed, in order to evaluate the rightness of its course, to thank the Lord, Who gives us strength to serve Him, and, perhaps, having verified the direction, to proceed again towards the clearly realized goal.

In the history of the theological schools of our city—St. Petersburg, Petrograd, Leningrad, if we calculate from the day of the founding of the academy, the Leningrad period is approximately a quarter of the whole. And therefore today we should reflect upon the continuity and the traditions which the Leningrad schools have assimilated and thanks to which the spirituality and the ecclesiasticity of these schools have been preserved.

On the other hand, this period in the life of the theological schools passed in a new, socialist society. That is why, together with the continuity and traditions, we observe essential changes in the life of our theological schools. Reflecting today upon the Orthodox religious schools and the tasks of theological education in them, we realize the great need to combine the best in the heritage from the old theological schools with the best born in the experience of the new theological schools and with what is still to be gained.

What is an Orthodox theological school? This question has often risen with the hierarchs and teachers of the theological schools who are

directly concerned with the affairs of religious education and upbringing. First of all what is to be assumed by the word "theological"? Apparently, this definition is connected with the fact that such schools are to train the future clergy, teachers for these schools, the servants of the Church and employees of the different institutions of the Russian Orthodox Church; they were once known as workers of the religious departments.

However, each of us will very likely agree that in considering what such a school should be we expect that it should be primarily a school of spirituality. But what does spirituality mean? What kind of spirituality? Naturally, Christian, ecclesiastical and strictly Orthodox spirituality. Because Orthodoxy is for us the name of the true, apostolic and patristic Christianity. Orthodoxy for us is the grace-endowed Christian life in the Church. Therefore, Orthodox spirituality is above all ecclesiasticity, life founded on the Sacraments of the Church, life in the centre of which is the church. This life, ecclesiasticity, cannot be taught. One can only be immersed into this life, can enter the atmosphere of ecclesiasticity and feel, once and for all, that it is the only possible atmosphere for one's existence. If this atmosphere, this spirit, reigns in a theological school, its pupils will grow ecclesiastically. This ecclesiasticity, this atmosphere, however, does not exist by itself. It is created by personalities. It is possible only where there already exist true ecclesiastical devotees who have attained the gifts of ecclesiastical life. These devotees are not always strict ascetics, but they are always sincere and dedicated to their ideals, performing feats in so far as without feats one cannot gain any gift.

The problem of spiritual upbringing is above all the problem of the spirituality of the educator. Only the truly spiritual personality of the educator can help the future pastor to strengthen spiritually and not a guarded upbringing or a system of prohibitions. Love cannot be taught, love of God, love of the Church, love cannot be forced. But a kind and loving tutor who is, of course, also principled

and strict, with his love, his ecclesiasticity, will surely arouse in his pupils love for him and for the Church which he serves. Namely, in this sense can be understood the patristic admonition, the well-known ascetic principle: "Save thyself and thousands will be saved around thee." That is, keep attaining perfection and this ascension will be beneficial for others as well.

However, although the responsibility for the spiritual climate at the school rests with the administration, the atmosphere of ecclesiasticity is created by everybody, by each who enters the theological school. Each worker and pupil can serve the cause of the spiritual upbringing of all the others. Everyone who has undertaken to serve the Lord comes here voluntarily by vocation. This act of serving the Lord requires sincerity, sensitivity and a loftier feeling of responsibility in so far as this service requires the entire man, requires his entire devotion and exertion of all his powers, both physical and moral.

Reflecting on the theological school today, one must have, without fail, the following in view. Everybody is concerned with the problem of spirituality in our society today—both believers and non-believers. At the same time, the tasks set can be solved only if each citizen is spiritual, that is, if he serves the Idea and not himself; strives to implement the ideals and not cater to his ambition and self-interest. His faith in God and service of the Church demands from the Christian active participation in the establishment of a just society, in reinforcing and maintaining its moral health. Spiritual education at the academy and seminary today presupposes the formation of an integral personality, not only deeply religious and ecclesiastical, but an integral citizen and patriot.

The principal task of theological schools is the training of pastors. A pastor must not only be a member of the community, which is a tiny cell of our society, but its leading member, with a sense of special spiritual responsibility for the community, in so far as his authority in it is high. The one who is being brought up today by the theological school will tomorrow be bringing up citizens of our society. The charge of spirituality which the future clergyman receives at the theological school, may help many to find true values; to find the Way, the Truth, and the Life. It is evident today that religious education should include the cultivation of the sense of Christian responsibility for the creation entrusted to man, for the preservation on the planet of the sacred gift of life, for peace on Earth, for the establishment and consolidation of a just social order;

the cultivation of responsibility for the preservation of national and cultural wealth and shrines, disclosing their values; and responsibility for the moral health and spiritual state of society.

Such understanding of spiritual life is nothing new in Orthodoxy. If we turn to the patristic heritage we shall find sufficient instructions on the necessity of social activity for Christians. However, the present-day state of civilization and society, the tension in world politics, and a number of other critical issues force the Christians to feel more keenly than ever their moral duty to resolve them immediately, guided by the principles of their spiritual life, by the experience and teaching of the Church.

The forty years of the Leningrad theological schools testify to the fact that the traditions of religious education in Russia harmonize integrally with the new things which life forced to be included in the process of education and upbringing in the theological schools. At the beginning of the century, reforms were planned for the theological schools. How often were there complaints then that the theological schools were torn away from life and society. Subsequent years showed that this isolation had to be overcome. What has been included in the curriculum of the Leningrad theological schools apart from theological disciplines permit their students and pupils to gain a comprehensive education, to be culturally and politically literate, to feel with their souls the solution of the tasks set by our whole country.

It is natural that the Leningrad theological schools are actively involved in the peacemaking of the Russian Orthodox Church. The teachers have made and continue making important and very substantial contribution to the Orthodox elaborations of the theological questions of peace and justice. These themes are discussed at lectures and are proposed as semestral compositions. The students and pupils on their part not only study the theology of peace, but often take part themselves in international peace conferences and undertakings.

It is not surprising that lectures on the international situation and the basic problems of contemporaneity are very popular with the students and their mentors. The Leningrad theological schools take an interest in all the national problems of our country. Therefore, very soon our attention will be focussed on the meeting of the leaders of the two great powers: the USSR and the USA. We prayerfully wish it success, and trust that it will be an important step towards a deeper mutual understanding between our countries and will be a noteworthy contribution to the cause of establishing

peace and justice upon our planet. For we, Christians, understand the aspiration for peace and justice on Earth as a necessary condition for the advancement along the path of our salvation.

I would also like to say a word about theological education. It should be noted that the tasks of the academy and seminary are different. It lies not only in the fact that the academy is a higher educational institution and the seminary, a secondary school. The seminary gives the pastor the necessary theoretical knowledge, a feasible education and practical training. The academy, on the other hand, aims not only at raising the level of education of the clergy, but rather at educating ecclesiastical scholars and theologians. The academy is a learned theological centre. The task of professors and the chairs is not so much to prepare students for examinations as to develop ecclesiastical science. Theology also demands devotees and a special reverential attitude. A noted historian of the Church once said well that scholarly service is a kind of divine service.

In the work of educating scholars-theologians, just as in upbringing, of great importance is the role of personality. Working scholars, living in creative research, in honest and minute investigation, create around themselves a special atmosphere. And if the students at lectures take part in the process of scholarly theological reflections of the teacher, they can hardly remain indifferent. They will, just as their teacher, become immersed in the spirit of research and feel a genuine thirst for knowledge. Here the task of theological education comes close to the task of spiritual upbringing, because service to ecclesiastical science demands the same purity and spiritual foundation as pastoral service.

Speaking of the old and new at the Leningrad theological schools, mention should be made of the new institution—the precentorial department at the Leningrad Theological Seminary. It is new not only because, for the first time, there has appeared in the Russian Orthodox Church an educational institution to train precentors for church choirs according to such a fundamental programme, which includes theological subjects. Noteworthy is the fact that the threshold of the theological school has been crossed for the first time by girls. It can be boldly stated that here there was no definite tradition. The pre-Revolution girls' diocesan schools could hardly be called the forerunners of the precentorial department. The establishment of the precentorial department, in which the majority of the pupils are girls, testifies not only to the need in our ecclesiastical life,

but to the changed attitude to the role of women in society and in the Church.

Something new today may also be considered not only the active participation of the theological schools in peacemaking, but the higher attention paid to problems of Christian unity. The latter problem is nothing new, dialogues with non-Orthodox Christians, in one form or another, have been carried on by the old theological schools as well. But today, as never before, we recognize the need to establish relations of confidence and mutual understanding; the necessity of studying impartially the history of how relations were formed among Christians of different confessions. Our Orthodox aspiration for unity does not presuppose any intermediary positions or the acceptance of any compromise doctrinal tenets. No, as formerly, aspiration for unity is striving for the purity and clarity of the apostolic and patristic Christianity. Many things oblige us to seek unity and the search for unity may promote the triumph of peace and love on Earth.

Prof. Nikolai N. Glubokovsky, of the St. Petersburg Theological Academy, finishing his book *Orthodoxy in Its Essence...*, emphasized: "Orthodoxy calls to unity with itself only for the sake of unity with Christ in Divine Truth, preserved in succession, maintained undamaged, and acting in grace. And on its banner shine only these sacred words: 'This faith is apostolic, this faith is patristic, this faith is Orthodox, this faith is universally confirmed!'"

The glorious forty-year-old experience of the Leningrad theological schools gives us hope that their pupils will continue carrying out ecclesiastical obediences with honour and thereby consolidate and preach the apostolic and patristic Orthodox faith.

In conclusion, I would like to congratulate cordially again, together with the pupils, the venerable father rector, the administration, all the teachers and employees, all who are working in the academy, seminary, and the precentorial courses, on this triumphant and glorious date—the 40th anniversary of the Leningrad theological schools. Above all those who have worked here the longest, the greater part of their working life, and those who have devoted all their working life to the theological schools.

The festal joy is shared too by hierarchs who are alumni of the Leningrad theological schools, which gladdens us especially.

Allow me to add to these congratulations the warmest greetings to all those who have arrived to join in our celebrations. My special greetings to guests from abroad, among whom are graduates of the Leningrad theological schools, and those who, in one form or another,

are upholding ties of friendship or business with the Leningrad schools. These are both representatives of the Local Orthodox Sister Churches and the clergy of the Russian Orthodox Church serving in parishes abroad.

It is a pleasure to see in this hall representatives of the synodal institutions of the Moscow Patriarchate, with which the Leningrad theological schools are connected through constant participation in their activities.

In greeting the guests from the Moscow and Odessa theological schools, I would like to note that what has been said now about the Leningrad schools refers also, in great measure, to all our Orthodox theological schools in which reigns one spirit and before which stand one and the same tasks.

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The jubilee celebrations, dedicated to the 40th anniversary of the Revival of the Leningrad Theological Academy and Seminary, were held at the LTA on October 8-10, 1986. On October 8, after studies were over, Metropolitan Aleksey of Leningrad and Novgorod led a panikhida for the departed administrators, teachers and students in the Academy Church of St. John the Divine and in the evening presided at the festal All-Night Vigil in honour of the patronal feast of the Leningrad theological schools—the Feast of St. John the Divine, Evangelist and Apostle. The following day in the morning, Metropolitan Aleksey celebrated Divine Liturgy assisted by the rector of the academy, Archpriest Nikolai Gundyayev; the service was followed by a thanksgiving moleben and the singing of "Many Years".

After the festal dinner, the students, the LTA

teachers and guests gathered in the assembly hall for the annual convocation. The announcement that Archpriest Prof. Liveryi Voronov was awarded with the blessing of His Holiness Patriarch Pimen the degree of Doctor of Theology for the sum total of his scholarly works was met with great enthusiasm. On behalf of the faculty, the rector, Archpriest Prof. Nikolai Gundyayev, announced the election of Protopresbyter Prof. Vitaliy Borovoi, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, honorary member of the Leningrad Theological Academy. After the congratulatory telegrams were read out and the awards presented to the members of the faculty, Metropolitan Aleksey delivered his speech of greeting. The annual convocation concluded with a concert of religious, classical and folk music rendered by pupils of the precentorial courses.

On October 10, as part of the jubilee celebrations, a theological conference was held during which papers were read by Doctor of Theology Archpriest Prof. Liveryi Voronov, Archpriest Prof. Vladimir Sorokin, Archimandrite Avgustin, Archimandrite Iannuarii, Secretary of the LTA Council, and others. Metropolitan Aleksey of Leningrad and Novgorod, Archbishop Pitirim of Volokolamsk, Archbishop Platon of Yaroslavl and Rostov, Protopresbyter Prof. Vitaliy Borovoi and others, took part in the discussions that followed.

Later the guests attended a concert at the Leningrad Philharmonic Society given by the State Russian Academic Choir conducted by Igor Agafonnikov. It rendered music by Russian and Soviet composers.

The Guests from Bulgaria

From October 16 to 23, 1986, Archimandrite Ioann, Rector of the Sofia Theological Seminary, Archimandrite Evlogiy, Prorector of the Sofia Theological Seminary, and Todor Abadzhiev, assistant to the People's Republic of Bulgaria Deputy Foreign Minister, Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults, were on a fraternal visit to the Odessa Theological Seminary.

The guests from Bulgaria were welcomed at the Tiraspol railway station by Archpriest Aleksandr Kravchenko, the OTS Rector, and by V. V. Konovalov, Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Odessa Region. In Odessa they were greeted on behalf of Metropolitan Sergiy of Odessa and Kherson by Archpriest Simeon Bozhok, Secretary of the

Odessa Diocesan Administration. The guests were also greeted by Archpriest Aleksandr Kravchenko and V. V. Konovalov. Archimandrite Ioann spoke in response. Todor Abadzhiev conveyed good wishes to the Soviet people and the Russian Orthodox Church from Deputy Foreign Minister of the People's Republic of Bulgaria, Lubomir Popov.

At the Odessa Theological Seminary the guests got acquainted with the methods of education, the curricula and study aids. The guests showed great interest in the compositions and sermons written by the seminary pupils and their preparation for ordination. The members of the delegation also got information on the process of spiritual, religious-moral, church-patriotic, cultural and peacemaking education of the future pastors of the Church of Christ.

The guests saw the Church of the Apostles

Andrew the First-Called, the memorial chamber of His Holiness Patriarch Aleksey, the classes, library, assembly hall, the history of the USSR room, and household services. They attended classes as well as divine services, and saw independent, out-of-class, work of the pupils.

The delegation, accompanied by Hegumen Tikhon, Secretary of the Seminary Board, visited the churches of Odessa and the Odessa Dormition Monastery.

On October 17, Archimandrites Ioann and Evlogiy participated in reading the Akathistos before the deeply revered Kasperovskaya Icon of the Mother of God in the Cathedral of the Dormition in Odessa. On October 19, the 17th Sunday after Pentecost, they participated in celebrating Divine Liturgy and, on the eve, in officiating at All-Night Vigil in the Dormition Church of the monastery. After the moleben Archpriest Aleksandr Kravchenko addressed the Bulgarian guests with a brief greeting. Archimandrite Evlogiy spoke in response. After the divine service a festal dinner was given.

On October 22, Archpriest Aleksandr Kravchenko gave a reception in honour of the guests. It was attended by Consuls Vasil Antonov and Marin Marinov, of the Bulgaria's Consulate General in Odessa; Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration; Archimandrite Palladiy, the OTS Assistant Rector; Hegumen Tikhon, Secretary of the OTS Board, and OTS teachers. V. V. Konovalov, Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Odessa Region, and his deputy, N. A. Adonin, were among those invited.

In the address, Archpriest Aleksandr Kravchenko noted fraternal relations between the Soviet and Bulgarian peoples, and spoke about the contacts of the OTS with the theological schools of the Bulgarian Orthodox Church.

Vasil Antonov and Archimandrite Ioann, who spoke in response, thanked the hosts for warm hospitality. The guests stressed the help of the fraternal Russian people to the Bulgarian people during the liberation struggle against the Turkish Ottoman yoke, as well as the Soviet people's feat in the struggle against fascism and its deciding role in the liberation of Bulgaria from the Hitlerite invaders. Archpriest Aleksandr Kravchenko presented the guests with theological and liturgical books published by the Moscow Patriarchate, as a gift to the Sofia Theological Seminary. On behalf of Metropolitan Sergiy of Odessa and Kherson, Archpriest Simeon Bozhok presented the guests with souvenirs. The reception was held in a cordial and friendly atmosphere.

During their stay in Odessa, the guests from Bulgaria learned much about the history of the hero city, and its cultural life. They saw the Monument to the Unknown Sailor, the Alley of Glory, visited the Odessa Theatre of Opera and Ballet, and the Museum of Partisan Glory at the Odessa catacombs, as well as the memorial places connected with the struggle of Bulgarian people for their independence and with the stay in Odessa of well-known cultural and religious figures and statesmen of Bulgaria.

In the parish in the village of Usatovo the delegation was warmly greeted by the Rector of the Church of the Nativity of the Blessed Virgin, Archpriest Vasilii Mulytkh.

On October 23, the delegation of the Sofia Theological Seminary left Odessa for Kishinev from where they went by train to Sofia.

The current visit was a manifestation of fraternal links and good relations between the theological schools of the Russian and Bulgarian Orthodox Churches, it enriched the experience of their cooperation and promoted further development of fraternal contacts.

*Hegumen TIKHON, Secretary
of the OTS Board*

Hegumenia ANTONIA Appointed Mother Superior of the Convent of St. Florus and the Ascension

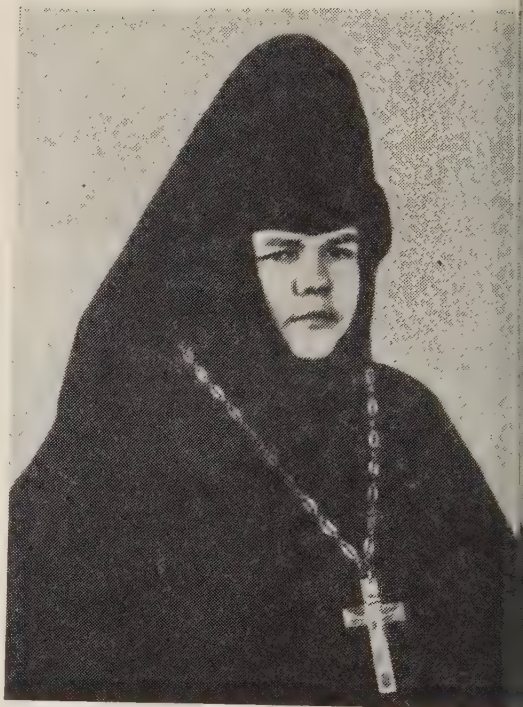
On August 31, 1985, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, raised Sister Antonia to the rank of hegumenia and appointed her Mother Superior of the Convent of St. Florus and the Ascension in Kiev.

Hegumenia Antonia (secular name, Vera Stepanovna Filkina) was born on September 15, 1930, in the village of Boyanovich, Kaluga Region, into a peasant family, and spent her early years in this village. She studied at a village school and shared with her mother all household chores and work in the field, which cultivated in her a love of work, nature and her native land.

The first lessons of Orthodox catechism, which Vera had heard from her mother, took root in her conscience. Vera decided to be a nun. In the summer of 1955 she entered, as a postulant, the St. Florus Convent in Kiev, for she heard much about the strict rule of the cloister and about its God-wise nuns—Staritsa Natalia, Sister Elena and others.

For ten years Vera, being a postulant, zealously fulfilled various obediences in the monastery and attracted the attention of Hegumenia Anaisa who appointed her first a cellarer and then the steward of the cloister. She zealously fulfilled her new obedience edified and guided by the wise mother superior, and soon she became an indispensable helper to the staritsa-hegumenia in all the affairs connected with the management of the cloister. So the years of her obedience as the steward became for her a kind of school, a training for her future, more responsible service.

On March 4, 1972, she was professed with the name of Antonia, in honour of St. Antony of the Caves. Since July 20, 1985, after the demise of Hegumenia Agnesa, with the blessing of Metropolitan Filaret, she was



the acting mother superior of the cloister. On August 31, 1985, the Feast of Sts. Florus and Laurus the Martyrs, the Patronal Feast of the cloister, during Divine Liturgy, Metropolitan Filaret raised Sister Antonia to the rank of hegumenia. After the Liturgy, the archpastor addressed her with an edification, reminding her of the responsibilities of hegumenia and urging her to be a kind mother for the nuns of the cloister.

May the Lord God with His all-generous grace help the most honourable Hegumenia Antonia to successfully fulfil the obedience of the Mother Superior of the Convent of St. Florus and the Ascension imposed upon her by the Supreme Church Authority and may He grant her strength to be an example for the nuns *in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

Archpriest LAVRENTIY ROKHMANYUK

Chernigov Diocese September 22, 1986, the Feast of the Invention and Translation of the Relics of St. Feodosiy, the Archbishop of Chernigov. On the eve, Archbishop Antony of Chernigov and Nezhin officiated at All-Night Vigil with the reading of the Akathistos to St. Feodosiy in the Cathedral of the Resurrection in Chernigov, where there is the shrine with the only relics of the saint. On the feast day itself, Vladyka Antony celebrated Divine Liturgy and conducted a moleben in the cathedral church, assisted by numerous clerics of the Chernigov Diocese. Before the Liturgy, Archbishop Antony was welcomed by the believers with bread and salt and flowers. After the singing of "Many Years", the archpastor cordially congratulated the gathering on the feast and blessed the worshippers.

On November 4, the Feast of the Kazan Icon of the Mother of God, Archbishop Antony celebrated Divine Liturgy in the Ascension Church in the village of Korop, Chernigov Region. Before the Liturgy the believers welcomed their archpastor with bread and salt; the rector, Archpriest Nikolai Putrya, Superintendent Dean of the Korop Church District, greeted him. After the Liturgy the archpastor congratulated the worshippers on the feast.

On other Sundays and feast days Archbishop Antony conducted divine services and preached in the Resurrection Cathedral in Chernigov.

Kharkov Diocese On March 27, 1986, Thursday of the 2nd week in Lent, an annual peacemaking meeting of the clergy and representatives of church councils of the Kharkov Diocese was held at the premises of the Kharkov Cathedral Church.

On May 4, the Radiant Resurrection of Christ, Archbishop Irinei of Kharkov and Bogodukhov conducted divine services in the Annunciation Cathedral Church. During the Divine Liturgy, the archpastor read out Paschal messages from His Holiness Patriarch Pimen and from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. After the Liturgy, Vladyka Irinei blessed kulichi and paskhi of numerous worshippers. That same day, during evening service in the cathedral church, the clerics of the diocese greeted their archpastor on the occasion of Holy Easter.

On May 9, Easter Friday, in the afternoon, after the celebrating of the Divine Liturgy in the cathedral church, during which special ektenes were said on the occasion of Victory Day, Vladyka Irinei and the clerics of Kharkov churches laid a wreath at the Memorial of Glory in the

Kharkov park and honoured the memory of the warriors killed during the Great Patriotic War with a minute of silence.

On May 15, the Feast of St. Athanasios of Constantinople, the Miracle Worker of Lubny, Archbishop Irinei celebrated Divine Liturgy in the cathedral church, before a great number of worshippers, assisted by the clergy of the diocese and guest clergy from other dioceses. On the eve, he officiated at All-Night Vigil with the reading of the Akathistos to St. Athanasios. At the Lesser Entrance, the archpastor bestowed regular awards for Holy Easter upon the clerics of the diocese.

From June 11 to 13, the delegation of the American Orthodox Church headed by her Primate, His Beatitude Theodosius, the Archbishop of Washington, Metropolitan of All America and Canada, who came on a visit to the Soviet Union, were in Kharkov. On June 12, the Feast of the Ascension of the Lord, Metropolitan Theodosius, assisted by Archbishop Irinei and Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Annunciation. After the Liturgy, Vladyka Irinei cordially congratulated the esteemed guest on the feast and thanked him for the joy of prayerful communion. That same day Metropolitan Theodosius, accompanied by Archbishop Irinei, visited several churches in Kharkov and its vicinities where the Primate of the Sister Church was welcomed by clerics and parishioners with bread and salt, and flowers. The guests also visited the Memorial of Glory and laid flowers at the eternal flame.

On June 29, the 1st Sunday after Pentecost, of All Saints, Archbishop Irinei celebrated Divine Liturgy in the Kharkov Church of the Ozeryanskaya Icon of the Mother of God, on the occasion of its local patronal feast. A moleben and festal procession were held after the Liturgy.

On July 10, during an evening service, Vladyka Irinei read the Akathistos to St. Athanasios in the cathedral church. The service was attended by the pilgrims from Bulgaria who visited the Soviet Union from July 7 to 19, at the invitation of the Moscow Patriarchate. On July 11, Archbishop Irinei gave a luncheon in his residence in honour of the Bulgarian guests. In the evening of that same day the guests attended All-Night Vigil led by Vladyka Irinei in the Kharkov Church of the Three Holy Hierarchs.

On July 12, the Feast of the Chief Apostles Sts. Peter and Paul, Archbishop Irinei celebrated Divine Liturgy and conducted a moleben in the

Church of Sts. Peter and Paul in Kharkov. After the Liturgy, the archpastor cordially greeted the guests from Bulgaria who received Holy Communion. In his response, Father Mincho Minchev, of the Russian Orthodox Podvorye Church of St. Nicholas in Sofia, thanked the Vladyka on behalf of the pilgrims for the hospitality and mutual prayers. A luncheon in honour of the guests was given after the Liturgy.

On July 20, the 4th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the cathedral church. The Liturgy was attended by the pilgrims from the Patriarchal Parishes in Canada, who stayed in this country at the invitation of the Moscow Patriarchate from July 16 to 31. After the Liturgy, Vladyka Irinei cordially greeted the guests and later a reception in their honour was given in the assembly hall at the cathedral church.

On July 21, the Feast of the Kazan Icon of the Mother of God, Archbishop Irinei celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Kharkov. The Liturgy was attended by the pilgrims from Canada. In the evening, Vladyka Irinei gave a dinner in their honour at his residence. He presented the pilgrims from Canada with souvenirs and memorable gifts.

On other Sundays and feasts Vladyka Irinei conducted divine services in the cathedral church and other churches of the diocese. The archpastor preached and blessed the worshippers during divine services.

Kuibyshev Diocese On October 14, 1986, the Feast of the Protecting Veil of the Mother of God, the believers of the Kuibyshev Diocese prayerfully marked the 125th anniversary of the construction of the Kuibyshev Church of the Protecting Veil, and the 40th jubilee of its becoming the cathedral church. Archbishop Ioann of Kuibyshev and Syzran, assisted by numerous clergy, celebrated Divine Liturgy and conducted a thanksgiving moleben in the cathedral.

A small wooden cemetery Church of St. John the Divine was in the place of the Protecting Veil Church until 1857. The cemetery was closed in 1857, in connection with the growth of the city, and the church became a parochial one. But it didn't meet the needs of parishioners because of its small size. On the petition of the Samara citizens, a permission was given to build a new stone church in the place of the cemetery wooden one. The major part of donations for building the new church was given by the Samara merchants, brothers Anton, Emelian and Matvei Shikhobalov. On September 14, 1857, the solemn foundation of the new church was laid, the construction works were finished in 1861. The new

church had two altars: the main, in honour of the Protecting Veil of the Mother of God, was consecrated on July 17, 1861, and the other, in the southern chapel, was consecrated in honour of St. Mitrofan of Voronezh on November 12 of the same year. Later, through the effort of A. N. Shikhobalov, the Church of the Protecting Veil was enlarged with the construction of the second, northern chapel with the altar consecrated to St. Emilian the Holy Martyr. Shikhobalov gave much money also for the improvement of the church. The new Protecting Veil Church could receive up to 2,000 persons, and after the construction of its northern chapel—up to 3,000.

In the 1920s, the Orthodox Churches of the Protecting Veil and of Sts. Peter and Paul in Kuibyshev were occupied by the followers of the *Obnovlenchestvo* (Renovationism) schism. The believers in their majority did not support this schism and many of them stopped their attending divine services. The situation changed after arriving in Kuibyshev in 1939 of Archbishop Andrei Komarov († 1955), a native of the Samara Gubernia (Kuibyshev Region since 1936). With the special blessing of Patriarchal Locum Tenens Metropolitan Sergiy (later His Holiness the Patriarch) and on the request of the believers, Archbishop Andrei was appointed a staff priest of the Protecting Veil Church, to recure the church life. The Vladyka gave his consent exceptionally for the good of the church. It took much wisdom and carefulness, time and strength to fulfil a responsible task of gathering to the bosom of the Orthodox Church those who turned away under the influence of *Obnovlenchestvo*.

In the beginning of 1941, Archbishop Andrei became the rector of the Protecting Veil Church and from September of that same year he became the ruling hierarch of the Kuibyshev Diocese. By the time of Archbishop Andrei's translation to the Saratov See in December 1941 and appointment of Archbishop Aleksiy Palitsyn († 1952) to the Kuibyshev See in 1942, the church life in Kuibyshev was normalized, and *Obnovlenchestvo* came to its end there.

Under Archbishop Aleksiy, the Church of Sts. Peter and Paul was re-opened in Kuibyshev, and the Protecting Veil Church became the cathedral church. Vladyka Aleksiy, as well as all the following archpastors, had all the rights of diocesan hierarch. After his death in 1952, he was buried in the narthex of the cathedral.

From 1952 the following hierarchs guided the Kuibyshev See: Bishop Ieronim Zakharov († 1966)—from 1952 to 1956; Bishop Mitrofan Gutovsky († 1959)—from 1956 to 1959; and Archbishop Manuil Lemeshevsky (later metropolitan; † 1968)—from 1960 to 1965. All the archpastors took care for the improvement of

the cathedral. Under Bishop Ieronim, the murals were painted and the construction of a baptistry began. The new hierarchal house was bought under Bishop Mitrofan, who was buried near Archbishop Aleksiy.

Archbishop Manuil arrived in Kuibyshev when he was 76. He prepared a proper successor, who was earlier his cellarer, and superannuated on the reasons of health. He died in 1968 and was buried near the entrance to the cathedral.

Since 1965 the Kuibyshev Diocese has been guided by Archbishop Ioann, who is in good health now. Archbishop Ioann's task was not only to continue the work of his predecessors, but also to do away with consequences of the fire in the cathedral in November 1977. The fire began in the main sanctuary, when nobody was present in the cathedral but Sister Maria Manrykina; a servant, who perished in the fire. Almost all the murals were destroyed by the fire. Yet in only 10 days divine service was conducted in one of the chapels. Further restoration was done quickly and with high quality, thanks, to a great extent, to the cares of Archbishop Ioann. In 1980, His Holiness Patriarch Pimen awarded Archbishop Ioann with the Order of St. Sergiy of Radonezh, 2nd Class, for his zealous labours for the good of the Holy Church, and on the occasion of finishing the restoration of the cathedral church.

Six staff priests and three deacons serve now at the cathedral church. There is a big choir under the direction of T. I. Kachankina, a graduate of the Precentorial Courses of the Leningrad Theological Academy. There is also a small, non-professional choir; Archbishop Ioann pays much attention to it.

The believers of Kuibyshev attend the Cathedral Church of the Protecting Veil with great love, they receive there generous gifts of the Holy Spirit in Church Sacraments and prayers.

Lvov Diocese *Jubilee of the archpastor.* On August 10, 1986, the 7th Sunday after Pentecost, the Feast of the Smolensk Icon of the Mother of God "Hodegetria", the 25th jubilee of episcopal consecration of Metropolitan Nikodim of Lvov and Ternopol was marked at the Lvov Cathedral Church of the Great Martyr St. George the Victorious. Episcopal consecration of Archimandrite Nikodim on August 10, 1961, was held in the Refectory Church of St. Sergiy of the Trinity-St. Sergiy Lavra by His Holiness Patriarch Aleksiy of Moscow and All Russia († 1970), Archbishop Nikodim (Rostov; † 1978) of Yaroslavl and Rostov (later Metropolitan of Leningrad and Novgorod), Bishop Ioann (Venland) of Berlin (later Metropolitan of Yaroslavl and Rostov, now retired), and Bishop Kiprian (Zernov) of Podolsk (later Arch-

bishop of Berlin and Central Europe, now the honorary Rector of the Church of the Transfiguration of the Lord in Bolshaya Ordynka St., Moscow). A quarter of a century passed since that time. The Supreme Authority of the Russian Orthodox Church gave different obediences to Vladyka Nikodim, both within our country and abroad, and always he proved to be a devoted son of the Mother Church and the Motherland.

Bishop Antoniyy of Pereyaslav-Khmel'nitski, Chancellor of the Ukrainian Exarchate, representative of the Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Kiev and Galich; Archbishop Antoniyy of Chernigov and Nezhin; Bishops—Varlaam of Chernovtsy and Bukovina and Sevastian of Kirovograd and Nikolaev, as well as Archimandrite Mark, Father Superior of the Pochaev Lavra of the Dormition, superintendent deans of the churches of the Lvov Diocese and clergy of the Lvov churches arrived in Lvov to congratulate Metropolitan Nikodim on his 25th jubilee of archpastoral service.

On the eve, August 9, the archpastors visited the Church of the Nativity of Christ in the town of Nesterov, where they conducted a moleben by the shrine with the relics of the Martyr St. Parfeniy. In the evening, in the cathedral church, Metropolitan Nikodim and the arrived archpastors, assisted by the clerics of the diocese, officiated at All-Night Vigil.

On the jubilee day itself, before the beginning of divine service at the cathedral church, the warden of the cathedral, A. Voitovich, presented Metropolitan Nikodim with bread and salt and greeted him. Divine Liturgy was concelebrated by Metropolitan Nikodim and the arrived archpastors, assisted by numerous clerics.

During the thanksgiving moleben, Bishop Antoniyy congratulated Metropolitan Nikodim on behalf of Metropolitan Filaret of Kiev and Galich and highly assessed his multifaceted ecclesiastical activities. Superintendent Dean of the Churches of Lvov, Rector of the Dormition Church in Lvov, Archpriest Vitaliy Politylo, read out an address of greeting from the clergy of the Lvov Diocese.

On behalf of the monks of the Pochaev Lavra of the Dormition, the Holy Archimandrite of the Lavra Metropolitan Nikodim was congratulated by Archimandrite Mark. In his address he pointed out that Metropolitan Nikodim paid constant attention to improvement and order of monastic life. Archimandrite Mark presented Vladyka Nikodim with a holy prosphora.

On behalf of the clergy and parishioners of the cathedral church of St. George, an address of greeting was read out by the ecclesiarch of the cathedral, Archpriest Pavel Kochkodan. Among other things, the address says about the



Divine Liturgy in the Lvov Cathedral Church of St. George on August 10, the 25th anniversary of episcopal consecration of Metropolitan Nikodim (centre)

hymnographic activities of Metropolitan Nikodim, who composed the Akathistos for the Terebovlyan Icon of the Mother of God and the service with the Akathistos to the Martyr St. Parfeniy.

On behalf of the clergy of the cathedral and the parishioners Metropolitan Nikodim was presented with an icon of the Saviour.

On behalf of the clergy of the Ternopol Region, Metropolitan Nikodim was congratulated on his 25th jubilee of episcopal consecration by Superintendent Dean of the Churches of the Ternopol Region, Rector of the Church of the Nativity of Christ in Ternopol, Archpriest Valeriy Kudryakov.

Metropolitan Nikodim was also congratulated by Archpriest Andrei Gorak, of the Transfiguration Church in Lvov, and Archpriest Vladimir Golod, Superintendent Dean of the Sambor Church District.

In his response to warm greetings, Vladyka Nikodim thanked all those who came to share prayers with him on that day.

"On the days of memorial jubilees, we, Church people, use to come to the church of God to offer thanksgiving prayers to the Lord God for His many mercies and good deeds and to ask His blessing and merciful help in our affairs," Metropolitan Nikodim said. "We gathered here not for discussing my merits, for the Christian must neither speak nor think about his merits before the face of God. Our Lord Je-

sus Christ said that *when ye shall have done all those things which are commanded you, say: We are unprofitable servants: we have done that which was our duty to do* (Lk. 17. 10). My life belongs to the Church and to you, my beloved flock. There is nothing in my life besides the Church and the Motherland. Both the years which are left to my life and my modest labour belong to them." In conclusion, Metropolitan Nikodim called upon the gathering "in the future to sanctify the land of Galicia with the piety and purity of Orthodox Faith, joining their service, their obedience and zeal to the ever fresh crown of the millennial feat of faith of our grandfathers in the merciful bounds of the Mother Russian Orthodox Church for the glory of the name of the Creator and our Motherland."

Metropolitan Nikodim received numerous congratulations from archpastors, clerics and laymen.

Metropolitan Nikodim expressed his gratitude to His Holiness Patriarch Pimen, to the Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Kiev and Galich, to the archpastors, clerics and laymen—to all those who congratulated him on this jubilee day. He also expressed deep gratitude to His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia for his primatial prayers and good wishes.

The divine service ended with festal procession with aspersing of believers and singing of "Many Years".



The Ascension Church of the Chumalevo Convent of the Ascension, Mukachevo Diocese

In the evening, Metropolitan Nikodim and Bishop Antoni of Pereyaslav-Khmelnytsky, assisted by the cathedral clergy, officiated at Vespers with the reading of the Akathistos for the Terebovlyan Icon of the Mother of God in the cathedral church.

Mukachevo Diocese On May 5, 1986, Easter Monday, Bishop Damaskin of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Uzhgorod Cathedral of the Exaltation of the Holy Cross.

On May 6, Easter Tuesday, the Feast of the Great Martyr St. George the Victorious, Vladyka Damaskin celebrated Divine Liturgy at the Mukachevo Convent of St. Nicholas.

On May 11, the 2nd Sunday after Easter, of St. Thomas the Apostle, Vladyka Damaskin celebrated Divine Liturgy in the Ascension Church of the Convent of the Ascension in the village of Chumalevo.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Bishop Damaskin celebrated Divine Liturgy in the St. Nicholas Church of the Convent of St. Nicholas in Mukachevo. A festal procession round the church followed the Liturgy. The churchpastor congratulated the mother superior and the nuns of the cloister on their patronal feast. Then "Many Years" was sung.

On May 25, the 4th Sunday after Easter, Vladyka Damaskin consecrated the newly-con-

structed altar and celebrated Divine Liturgy in the St. Nicholas Church in the village of Bezovo.

On June 12, the Feast of the Ascension of the Lord, Bishop Damaskin celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Ascension Convent in the village of Chumalevo. Following the moleben and festal procession round the church, "Many Years" was sung.

On June 23, Holy Spirit Day, Vladyka Damaskin celebrated Divine Liturgy in the Uzhgorod Cathedral of the Exaltation of the Holy Cross.

On June 29, the 1st Sunday after Pentecost, of All Saints, Bishop Damaskin, during Divine Liturgy in the Mukachevo Cathedral Church of the Dormition, ordained Deacon Mikhail Feyer presbyter, and Ioann Yarema—deacon; on July 6, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, he ordained Deacon Petr Lyakh presbyter, and Vasilii Bogdan—deacon.

On July 12, the Feast of Sts. Peter and Paul, Vladyka Damaskin celebrated Divine Liturgy in the Mukachevo Convent of St. Nicholas.

On July 13, the 3rd Sunday after Pentecost, Bishop Damaskin celebrated Divine Liturgy in the cathedral church and ordained Deacon Ioann Yarema presbyter.

On August 2, the Feast of St. Elijah the

Prophet of God, Vlyadka Damaskin celebrated Divine Liturgy in the St. Elijah Chapel of the Ascension Convent in the village of Chumalevo.

On September 21, the Feast of the Nativity of the Blessed Virgin, Archbishop Irinei of Kharkov and Bogodukhov arrived in Mukachevo. On the eve, Archbishop Irinei and Bishop Damaskin officiated at All-Night Vigil in the cathedral church. On the feast day itself, Vlyadka Damaskin celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Goronda, Mukachevo District, and consecrated the newly-constructed altar there; Vlyadka Irinei celebrated Divine Liturgy in the St. Nicholas Convent in Mukachevo.

On September 27, the Feast of the Exaltation of the Holy Cross of Our Lord, Bishop Damaskin celebrated Divine Liturgy in the Uzhgorod Cathedral of the Exaltation of the Holy Cross.

On September 28, the 14th Sunday after Pentecost, Vlyadka Damaskin consecrated the new altar and celebrated Divine Liturgy in the Ascension Cathedral of the town of Khust. During the Liturgy the archpastor ordained Iosif Popdyakunik deacon.

On October 5, the 15th Sunday after Pentecost, Bishop Damaskin consecrated the new altar and celebrated Divine Liturgy in the Church of St. Michael in the village of Tarasovka.

On October 14, the Feast of the Protecting Veil of the Mother of God, Vlyadka Damaskin celebrated Divine Liturgy in the Church of Sts. Peter and Paul in the village of Mezhorie.

On October 19, the 17th Sunday after Pentecost, Bishop Damaskin prayerfully marked the jubilee of his episcopal consecration which took place on October 18, 1972. Divine Liturgy in the cathedral church was concelebrated by Metropolitan Nikodim of Lvov and Ternopol, Archbishop Leontiy of Simferopol and the Crimea and Bishop Damaskin. Following the Liturgy, a thanksgiving moleben was conducted. Then Metropolitan Nikodim preached a sermon on the lofty obedience of the archpastor and congratulated Vlyadka Damaskin with his 14th jubilee of the service in episcopal dignity.

On October 26, the 18th Sunday after Pentecost, Vlyadka Damaskin consecrated the newly-constructed altar and celebrated Divine Liturgy in the Church of the Holy Spirit in the village of Korytnyany.

On November 2, the 19th Sunday after Pentecost, during Divine Liturgy in the cathedral church, Bishop Damaskin ordained Deacon Iosif Popdyakunik presbyter.

Vlyadka Damaskin preached during all the divine services.

Odessa Diocese

On September 20, 1986, Metropolitan Sergiy of Odessa and Kherson arrived in the Aleksandrovka Convent of the Nativity of the Blessed Virgin (of St. Michael). The visits of Metropolitan Sergiy of Odessa and Kherson to this cloister on the Feast of the Nativity of the Blessed Virgin became a long tradition. The cloister is situated more than two hundred km. from Odessa and five km. from the nearest settlement—the village of Aleksandrovka, Bolgrad District, Odessa Region. Vlyadka Sergiy was accompanied by Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration, Father Georgiy Gorodentsev, teacher at the Odessa Theological Seminary, and Archdeacon Boris of the Odessa Monastery of the Dormition. In accordance with a tradition, the archpastor was welcomed with bread and salt by the mother superior of the convent, Hegumenia Alekxandrina, and the nuns of the cloister.

To the singing of the troparia for the Nativity of the Blessed Virgin and to St. Michael the Archangel, Vlyadka Sergiy proceeded to the churches of the cloister, where he kissed the shrines and blessed those meeting him. Later, Metropolitan Sergiy, assisted by clerics accompanying him and the cloister's clergy held panikhida at the convent cemetery.

In the evening, Vlyadka Sergiy officiated All-Night Vigil in the St. Michael Church of the convent, and after that he delivered exhortation and congratulated on the feast the mother superior, the nuns and numerous parishioners.

On September 21, the Feast of the Nativity of the Blessed Virgin, Metropolitan Sergiy during Divine Liturgy in the same church ordained the 3rd-year students of the Orthodox Theological Seminary: Deacon Yuriy Komar—presbyter, and Mikhail Pak—deacon.

During the Liturgy, the archpastor congratulated the worshippers on the Feast of the Nativity of the Blessed Virgin and delivered a sermon. He said: "The salvation of mankind drew nearer with the Nativity of the Blessed Virgin, for the God-Man, our Lord Jesus Christ, the Sun of Righteousness, was born of Her. That's why we call Her the Mother of Light and the Mother of Life. That's why the Nativity of the Blessed Virgin is the most glorified and we constantly repeat these words during divine service when we want to glorify the Most Blessed and Most Holy Virgin Mary. Being the Mother of God, She became the Most Honorable than the Cherubim and Glorious comparably more than the Serafim. The whole Christendom has in the person of the Mother of God zealous Intercessor for the Christians."



Metropolitan Sergiy of Odessa and Kherson with the clerics, sisters and pilgrims at the Convent of the Nativity of the Blessed Virgin in the village of Aleksandrovka, September 21, 1986

generation...". A moleben with the blessing of waters was followed by a festal repast.

On behalf of Metropolitan Sergiy, Hegumenia Alevtina, the clergy and nuns of the cloister, a congratulatory telegram was sent to His Holiness Patriarch Pimen, on the occasion of the Feast of the Nativity of the Blessed Virgin. It reads: "On this radiant Feast of the Nativity of our Most Blessed Lady the Mother of God please receive our heartfelt congratulations on my own behalf and on behalf of the Aleksandrovka Convent of the Nativity of the Blessed Virgin, celebrating its patronal feast on that day.

"During our radiant feast we offer our zealous and ardent prayers for the health and long years of life of Your Holiness.

"May our Most Holy Lady the Mother of God fill your heart with Her great maternal love and may She give you good health and increase your spiritual and bodily strength for continuing your great primatial service for many years for the good of the Holy Church and our beloved Motherland.

"Obedient servants of Your Holiness—Metropolitan Sergiy, Hegumenia Alevtina, clerics and nuns of the cloister, and worshippers of the convent."

His Holiness sent a telegram in response:

"Thank you for your zealous prayers on the patronal feast. God's blessing be upon the cloister. Patriarch PIMEN."

That same day, Vladyka Sergiy arrived in the Transfiguration Cathedral in Bolgrad, Odessa Region, where he was welcomed with bread and salt by the dean, Archpriest Nikolai Tikhonov, the clergy and numerous parishioners.

Metropolitan Sergiy, assisted by clergy accompanying him and the clergy of the cathedral, officiated at Vespers with the singing of the Akathistos for the Annunciation of the Blessed Virgin. During the Vespers the archpastor delivered an exhortation, in conclusion of which he stressed that the prayer of the Blessed Virgin protects us from every misfortune and pointed out what great happiness for us all is peace on Earth, because "the greatest misfortune for men is depriving them of peace, for there are yet some people who want to lead mankind to the holocaust of war. But we believe that the Lord, through the prayers of His Most Pure Mother, will save us from the war, because the war will lead us to catastrophe.... Fight for peace," Metropolitan Sergiy said further, "is our sacred duty.... We want that peace be on Earth in the future. Let us always pray and try to do our best for the triumph of the cause of peace in the world."

In the evening of that same day Metropolitan Sergiy and those accompanying him left for Odessa.

Orel Diocese October 6, 1986, was the 200th anniversary of the construction of the Church of the Akhtyrka Icon of the Mother of God in Orel. The church was built on donations by an Orel merchant, K. S. Pastukhov. The name of the author of the design of the church is unknown. The stone rectangle church with two tiers of windows is crowned with five cupolas. The four-tier belfry with a high spire is adjacent to the four-pillar refectory. The church is built in the style of mature classicism.

The church was a parochial one until 1962. In 1962, on the petition of Metropolitan Antony (Krotevich; †1973) of Orel and Bryansk, His Holiness Patriarch Aleksiy affirmed it to be the cathedral church. The celebrations in honour of the cathedral's 200th anniversary were timed to the patronal feast of the Chapel of the Kazan Icon of the Mother of God of the cathedral, November 4.

Restoration works were finished in the cathedral for the anniversary. The walls and ceiling of the cathedral received new paintings on the Old and New Testaments themes. The floor was laid with marble plates. The main iconostasis, 14 metres high, and the iconostasis of the side-chapel were adorned with gilded pillars and frames, carved in wood. The cathedral's exterior was also renewed. The cupolas of the cathedral and the belfry, spire and crosses, re-shaped during previous restorations, regained their original shape. The works on restoration of the drums of the rectangle masonry were done. The five domes of the rectangle, spire and the cupola of the belfry with their crosses were covered with leaf brass and gilded. All the restoration works were done on high professional level.

Archbishop Gleb of Orel and Bryansk officiated at All-Night Vigil on the eve, and celebrated Divine Liturgy on the feast day itself, assisted by the clergy of the cathedral church and other city churches. Following the Liturgy, a thanksgiving moleben was conducted and "Many Years" was sung. Archbishop Gleb congratulated the gathering on the Patronal Feast of the Kazan Icon of the Mother of God and on the anniversary of the cathedral. The dean of the cathedral, Archpriest Nikolai Sapsai, greeted the archpastor.

Patriarchal Parishes in the USA On September 8, 1985, the 14th Sunday after Pentecost, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada

and a. i. in the USA, celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York. That same day Bishop Kliment and Archpriest Sergiy Suzdaltsev, Dean of the Patriarchal Representation in New York, attended a reception, given by His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada (Autocephalous Orthodox Church in America), on the occasion of his name-day.

On September 9, the Feast of St. Pimen the Great, the Heavenly Patron of His Holiness Patriarch Pimen, Vladyka Kliment celebrated Divine Liturgy and conducted a moleben in the Cathedral Church of St. Nicholas in New York.

On September 15, the 15th Sunday after Pentecost, Bishop Kliment visited the town of Manchester, New Hampshire, and celebrated there Divine Liturgy in the Church of Sts. Peter and Paul, assisted by Archpriest Aleksandr Koboshar. Before the Liturgy, the archpastor was cordially greeted by the churchwarden Mr. Roger Pierce. In the afternoon, Vladyka Kliment attended the local branch of the Red Cross Society and got acquainted with its activities.

On September 19, Bishop Kliment had a meeting with His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, and gave a dinner in his honour.

On September 20, Bishop Kliment, accompanied by Father Aleksandr Golubov, Rector of the Church of the Three Holy Hierarchs in Garfield, New Jersey, participated in the ecumenical service of worship and attended a banquet given by the Archbishop of the Armenian Church in honour of elevation of Archbishop John O'Connor of New York (Roman Catholic Church) to the dignity of cardinal.

On September 21, the Feast of the Nativity of the Blessed Virgin, and on September 22, the 16th Sunday after Pentecost, Vladyka Kliment celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in New York.

On September 23, Bishop Kliment visited the Parish of Sts. Peter and Paul in Scranton, Pennsylvania, where he met the Rector of the Church of Sts. Peter and Paul, Archpriest Basil Maicek. Later Vladyka Kliment visited the Roman Catholic Diocesan Administration where he talked with Bishop James Timlin of Scranton and a group of the diocesan clergy.

That same day, Bishop Kliment, accompanied by Archpriest Sergiy Suzdaltsev and Deacon Sergiy Kovalevsky, visited Archbishop Pier of New York and New Jersey (Autocephalous Orthodox Church in America) who gave a dinner in honour of Vladyka Kliment.

On September 24, Bishop Kliment received the Rev. James Gilliam, a staff member of the

Plymouth Congregation of the United Church of Christ in the USA in Des Moines, and on September 26 he received the Rev. Martin Bailey, Assistant General Secretary of the National Council of the Churches of Christ in the USA.

On September 29, the 17th Sunday after Pentecost, Vladyka Kliment celebrated Divine Liturgy in the Church of the Dormition of the Mother of God in Benld, Illinois.

On September 30, Bishop Kliment had a meeting with the Orthodox clergy of St. Louis District.

From October 1 to 3, Bishop Kliment stayed in Des Moines, Iowa, at the invitation of the Plymouth Congregation of the United Church of Christ in the USA, the largest community of the United Church of Christ in the USA, which includes about 5,000 members. The community is very active in peacemaking, fights against the Strategic Defence Initiative with elements of stationing in outer space and calls upon the Reagan Administration to stop the arms race and establish good relations with the Soviet Union. At the meeting with the representatives of the community Bishop Kliment spoke about the present situation of the Russian Orthodox Church and her participation in peacemaking movement, he also suggested them to see a documentary about the 1982 Moscow World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

During his stay in Des Moines, Bishop Kliment visited also the ecumenical council of Churches of Iowa and peacemaking committee of Des Moines.

On October 5, Bishop Kliment and Archpriest Sergiy Suzdaltsev participated in the ecumenical prayer for stopping the policy of apartheid in South Africa, organized by the New York Municipality. The prayer, which was held at the Cathedral of St. Patrick (Roman Catholic Church), was attended by Mayor Edward Coch of New York, Cardinal John O'Connor (Roman Catholic Church), Bishop Athenagoras (Constantinople Patriarchate), and other Church leaders and representatives of the city public.

On October 6, the 18th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York.

That same day, Bishop Kliment, accompanied by Archpriest Sergiy Suzdaltsev and Father John Kasatkin, Rector of the Church of the Exaltation of the Holy Cross in Hackettstown, participated in the banquet on the occasion of the 25th anniversary of the episcopal consecration of

Metropolitan Silas of New Jersey (Constantinople Patriarchate). Bishop Kliment cordially greeted Metropolitan Silas and presented him with a panagia on behalf of His Holiness Patriarch Pimen.

On October 7, Bishop Kliment participated in the ecumenical prayer for peace, organized by the National Council of the Churches of Christ in the USA. The prayer was held in the chapel of the Inter-Religious Centre in New York. Among the participants there were the Rev. Arie Brouwer, General Secretary of the National Council of the Churches of Christ in the USA; Bishop Philip R. Cousin, President of the National Council of the Churches of Christ in the USA; Archbishop Iakovos, Head of the Greek Orthodox Archdiocese of North and South America (Constantinople Patriarchate); Bishop Iosif (Metropolitan since April 17, 1986) of Akron (Bulgarian Orthodox Church), the Rev. Avery Post, President of the United Church of Christ in the USA, and other representatives of Christian Churches and associations in the USA.

On October 8, Bishop Kliment received Dr. Dwain Epps, Vice-President for the International Affairs of the National Council of the Churches of Christ in the USA. Archpriest Sergiy Suzdaltsev took part in their talk.

From October 10 to 12, Bishop Kliment stayed at East Lansing, where he participated in the 1st Ecumenical Forum of the Churches in Michigan. The forum (participating in it were 120 representatives of the 25 Churches and Congregations in Michigan) accepted the composition of the ecumenical council of the Churches in Michigan and elected the executive committee. Father Matthew Seafors, of the Patriarchal Parishes in the USA, Rector of the St. Andrew Parish in East Lansing, was elected a member of the committee.

On October 13, the 19th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in the St. Andrew Church in East Lansing. The 10th anniversary of pastoral service of the rector of the church, Father Matthew Seafors, was marked on that day. With the blessing of His Holiness Patriarch Pimen, Vladyka Kliment raised Father Matthew to the rank of archpriest.

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Kliment celebrated Divine Liturgy in the St. Nicholas Cathedral in New York.

On October 15, Vladyka Kliment and Archpriest Sergiy Suzdaltsev participated in the annual reception given by the Appeal of Conscience Foundation.



Sister Maria Magdalina (secular name, Matrona Vasilievna Kuznetsova) passed away on January 3, 1986.

She was born on November 3, 1894, in the village of Borki, Shatsk Uezd, Tambov Gubernia, into a pious peasant family. In 1922, she was professed with the name of Maria Magdalina.

In 1944, with the blessing of Archbishop Varfolomei (Gorodtsov; † 1956) of Novosibirsk and Barnaul, Sister Maria Magdalina initiated a petition on the opening of the Church of Sts. Peter and Paul in Kiselevsk, Kemerovo Region, where she later worked as psalm-reader and baker of prosphorae. In 1972, she actively participated in the improvement of the Church of the Presentation of the Lord in the village of Peski, Shakhovskaya District, Moscow Region.

Sister Maria Magdalina was marked for her virtuousness. Her pure soul was filled with peace achieved through constant prayer and strict fasting. She never censured her neighbours, and meekly fulfilled her obedience in the church.

All her life Sister Maria Magdalina preserved the holy things her parents blessed her with—the Kazan Icon of the Mother of God, incense and a handful of earth brought from Jerusalem and intended for funeral.

Two days before her death, Sister Maria Magdalina was administered Holy Unction and received Holy Communion.

Funeral service was conducted in the Church of the Presentation

of the Lord in the Peski Village by the rector, Archpriest Petr Trokhin, a nephew of the deceased.

Sister Maria Magdalina was buried in the cemetery, near the main sanctuary of the Church of the Presentation of the Lord.

Sergei Alekseyevich Morozov, former precentor of the Church of St. Catherine in the village of Dinamo (Leningrad), passed away on March 17, 1986.

He was born on June 17, 1896, in Petersburg, into a clerical family. His parents brought him up in the spirit of love of God, the holy church and his neighbours. In 1913 he finished the Theological School of St. Aleksandr Nevsky and until 1918 studied at the Petrograd Theological Seminary. Then he worked as a music teacher and conducted choirs at different Leningrad schools. He is a veteran of the Great Patriotic War. In 1957, he graduated (by correspondence) from the Leningrad State Conservatoire. From 1959 to 1960, he conducted the choir of the students of the Leningrad theological schools at the Academy Church of St. John the Divine, and later worked as a precentor in various Leningrad churches, from 1967 to 1984—in the Church of St. Catherine in the village of Dinamo.

From his youth, Sergei Alekseyevich loved ecclesiastical music fervently and devoted his life to it. S. A. Morozov composed more than 50 ecclesiastical hymns. In 1972 he composed "Praise ye the Name of the Lord" which met the approval of His



Holiness Patriarch Pimen and sung at the Patriarchal Cathedral of the Epiphany.

For his zealous service of the Church of Christ, Metropolitan Nikodim (Rotov; † 1978) of Leningrad and Novgorod awarded him an Archpastoral certificate of merit in 1974.

A big choir whose chorister knew the departed personally took part in the funeral service conducted in the Church of St. Catherine by the rector, Archpriest Vyacheslav Klyuzhev, who delivered a funeral oration.

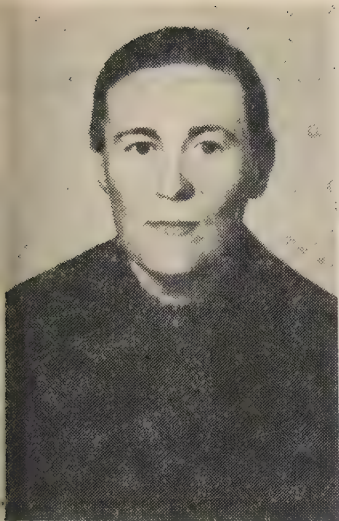
Sergei Alekseyevich Morozov was buried in the Kazanskoe Cemetery in the town of Pushkin near Leningrad.

Tamara Yakovlevna Volkova, an artist-restorer of the Moscow Patriarchate, passed away on August 1, 1986.

She was born on February 11, 1936, in the village of Pushkin, Kadoshino District, Mordovian ASSR, into an office worker family. Her parents died when she was eight and she was brought up by a relative in Moscow. She finished a secondary and music schools, and in 1961 she graduated with honours from the Art Department of the Moscow Institute of Graphic Arts, after which she worked at the Malyshev (Kid) Publishing House.

An urge to paint holy icons brought Tamara Yakovlevna to the Trinity-St. Sergiy Lavra, where she became a pupil of Maria Nikolaevna Sokolova (monastic name Iuliania; † 1981), a well-known artist-restorer, who at the time led an icon-painting circle at the Moscow Theological Academy and Seminary. Working in the Cloister of St. Sergiy, Tamara Yakovlevna was the closest assistant of Maria Nikolaevna and a follower in her icon-painting work. She participated in the restoration of the iconostasis of the St. Sergiy Refectory Church, of the Lavra's holy gates, of the icons from the sacristy of the Lavra and the Academy, and of the Church of the Kazan Icon of the Mother of God in Dmitrov, Moscow Region. Later, Tamara Yakovlevna recalled the time of work at the Trinity-St. Sergiy Lavra as the best period in her life.

From March 1976, Tamara Volkova became a staff member of the Moscow Patriarchate and worked in Moscow and, as before,



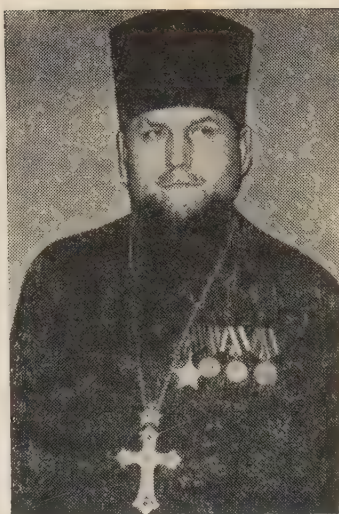
skill, and zeal in her work, His Holiness Patriarch Pimen awarded her in 1974 a Patriarchal certificate, in 1980—the Medal of St. Sergiy of Radonezh, 1st Class, and in 1981—the Order of St. Vladimir, 3rd Class.

Funeral service in the Patriarchal Cathedral of the Epiphany was conducted by Archimandrite Agafodor, keeper of the Patriarchal Chambers in the Trinity-St. Sergiy Lavra; Archpriest Leonid Kuzminov, Secretary of the Economic Management of the Moscow Patriarchate; Archpriest Damian Kruglik of the cathedral and Deacon Nikolai Sokolov. Archpriest Leonid Kuzminov delivered a funeral oration.

Tamara Yakovlevna Volkova was buried in the Nikolo-Arkhangelskoe Cemetery, Moscow.

Archpriest **Stefan Kuzmich Kolosov**, of the Leningrad Diocese, passed away on October 28, 1986.

He was born on May 5, 1926, in the village of Kostry (now Pushkinskie Gory District, Pskov Region), into a peasant family. In 1941, he finished a primary school. He was a participant in the Great Patriotic War, was wounded, and was awarded for his military merits state awards: the Order of Glory, Third Class, the Order of the Patriotic War, First Class, the Medal "For the Victory over Germany in the Great Patriotic War 1941-1945", and jubilee medals. In 1957, he finished the Leningrad Theological Seminary, and in 1961—graduated from the Leningrad Theological Academy. In 1959, Metropolitan Pitirim (Sviridov; † 1963) of Leningrad and Ladoga (later of Krutitsy and Kolomna) ordained him deacon; in 1962, Metropolitan Pimen of Leningrad and Ladoga (now His Holiness Patriarch of Moscow and All Russia) ordained him presbyter. He served in the churches of Leningrad and the Leningrad Diocese, and since 1981—in the



Church of St. Aleksandr Nevsky in the Krasnoe Selo District, Leningrad.

Father Stefan was a modest and conscientious labourer in the Christ's vineyard. He enjoyed the love and respect of his parishioners and co-workers. For his zealous service of the Church of Christ, in 1981 His Holiness Patriarch Pimen awarded him an ornamented cross.

Funeral service in the Cathedral Church of St. Nicholas and the Epiphany, Leningrad, was conducted by the dean of the cathedral, Superintendent Dean of the 1st Leningrad Church District, Archpriest Vladimir Sorokin, and numerous clerics of the diocese. A funeral oration was said by Archpriest Vladimir Sorokin. A telegram was read out from Metropolitan Aleksey of Leningrad and Novgorod with condolences to the relatives and friends of the departed and to the parishioners of the Church of St. Aleksandr Nevsky—the last place of Father Stefan's service.

Archpriest Stefan Kolosov was buried in the Severnoe Cemetery, Leningrad.

re, gave to her work all her spiritual and bodily strength.

From 1982, she worked at the icon-painting workshops of the Moscow Patriarchate in Alekseyevskoe. In her work she followed the early icon-painting traditions of the Russian Orthodox Church and shared her knowledge and experience with her pupils. Her icons are marked for their lack of mannerism, they are full of meaning, pleasing to the eye and bring consolation to the heart. They are known not only by our countrymen but also by the believers in Japan, the FRG, Canada, the USA and other countries.

Tamara Yakovlevna was an example for her pupils in fulfilling Gospel Commandments and strict observance of the Church Rule. She lived an ascetic's life, frequently visited the church of God where she derived spiritual strength from prayer and Sacraments.

Tamara Yakovlevna's works are a vivid monument to this modest labourer, witnessing to her love of God and her neighbours.

For her conscientiousness, high



FOR THE 125TH ANNIVERSARY OF CANONIZATION

ST. TIKHON of Zadonsk

Exposition of the Gospel According to St. Luke



The Parable of the Prodigal Son (Lk. 15. 11-30). A sinner, if his sins are not remitted (and they will not be remitted if he himself does not wish it), for all the sins for which he is indebted to God will have to pay as a debtor, but in so far as he does not have with what to redeem, he will have to pay by eternal torment. One who wishes to repent and be saved must leave off sinning, turn to the mercy of God and confess, humbly and contritely, his transgressions against God; ask forgiveness for the sake of the Blood shed by Christ, which was shed for every sinner and washes away any sin. Together with the Prodigal Son, the sinner must leave the alien and lawless country and return to the Father in sorrow, disparaging and prostrating himself as unworthy in His merciful sight and admit: *Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants* (Lk. 15. 18-19). "Have mercy upon me through the grace and love of mankind of Thy Only-Begotten Son Who for all and for me, a sinner, shed His Blood and died; for the sake of His innocent sufferings and death forgive me, a guilty one, and remit my debts." To one who prays thus and, in humbleness and sorrow, confesses his sins and asks for mercy, all his debts will be unquestionably remitted by the Heavenly Father, not because of his merits but by grace. For the Blood of the Son of God, shed for the sinner,

cries out that all his debts be forgiven and not remembered any more. And the sinner will feel upon himself this mercy of the Heavenly Father just as the Prodigal Son returning felt the mercy of his good father. Seeing such a sinner coming to Him, the Heavenly Father looks upon him with His loving gaze and is merciful to him. The Father will not reprimand him for his wilfulness, for his estrangement and depraved life; he will only hear the announcement of his loving Father: *Bring forth the best robe, and put it on him... and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found* (Lk. 15. 22-24). And thus, as Christ said: *There is joy in the presence of the angels of God over one sinner that repenteth* (Lk. 15. 10) [3, 100] *.

O sinner, do not delay in turning to the Lord, or instead of God's mercy you will bring down God's judgement upon yourself. We come to Christ not with our feet, but with our hearts; not by changing place, but by changing the will and temper for the better. One who changes inwardly and leaves off evil ways, and purifies himself through repentance, and avoids all sin and fulfils Christ's will, goes to Christ directly and no longer says: "I shall go tomorrow", but cries with the Prophet: *O God, my heart is fixed* (Ps. 108. 1). "I come!" *I will arise and go to my father, and will say unto him, Father... make me as one of thy hired servants* (Lk. 15. 18-19). And with what tenderness Jesus Christ regards such a soul!

Concluded. For the beginning see *JMP*, 1986, Nos. 10-12; 1987, No. 1.

* Numbers in brackets denote volume and page.

which returning goes to Him. "My son who was dead has returned alive" (Lk. 15. 24). *I will surely have mercy upon him* (Jer. 31. 20). "Rejoice, O Angels, for the drachma that was lost is found" (Lk. 15. 9). "My son who left Me has returned to me healthy. My good creation, Man, made in My image and likeness, was lost, but returned whole." Poor sinner! Let us rise and go quickly to our loving Father. He awaits us and receives those who come with open arms. Nowhere and in nothing will we find repose without Him. He alone can comfort us: *Come unto me, all ye that labour and are heavy laden, and I will give you rest* (Mt. 11. 28). Enough lingering in an alien land, enough serving an evil master; enough feeding on sins. Arise, let us go to our Father, Who will give us a meal which is served to His sons [4, 285-286].

Misfortunes and disasters are the goodness and love of God to us. And in misfortune and disaster, we must thank God the Lover of Mankind because everything sent to us by Him has beneficial results for us, because He cares for us. The Prodigal Son when he had wasted away his inheritance and became so impoverished that he began to perish with hunger, at last, coming to himself, said: *How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father...* (Lk. 15. 17-18). So too, misfortune makes a sinner turn to his Heavenly Father and repent sincerely. A sinner, beset by misfortune and disaster, says to himself: "As I do not have bodily and temporal goods, I better go and seek eternal and heavenly goods. My poverty and infirmity make me seek spiritual wealth; I shall seek it in Christ Who, being rich became poor for my sake. My physical weakness teaches me to seek spiritual health in Christ; He is the Physician of our bodies and souls. As I endure shame and ridicule from men, I shall seek glory and praise in God. The Lord, however, says: *Them that honour me I will honour, and they that despise me shall be lightly esteemed* (1 Sam. 2. 30). As I suffer the wrath of my king or lord; I would do better to seek the mercy of God, for *he that trusteth in the Lord, mercy shall compass him about* (Ps. 32.

10). I toil with my body for a certain man and do not enjoy freedom, physically I do not look good, so I shall seek spiritual freedom and well-being. All men despise me and neglect me, so I shall turn to God and become attached to Him for He will not leave and despise His creature, for He never forsakes nor despises. *Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea* (Pss. 38. 21-22; 65. 5).

"I am far away from my country and home and separated from my kins and friends; I shall endeavour to seek harder the Heavenly Home and establish eternal friendship with the Angels and saints of God. This prison in which I find myself and these bonds which tie me, convince me that through repentance I can be delivered from the prison of Hell and the bonds of sins and Hell. Glory be to God *Who will have all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2. 4). He sends me sorrow, but converts me thereby, obstructs the path to ruin, and draws to Himself." Thus, physical and temporal misfortunes do not harm souls, but are very beneficial. For these misfortunes lead us to repentance and to God Himself and convince us, as it were, to enter the Kingdom of God. Glory be to God the Lover of Mankind for this, Glory be to His wonderful Providence for us! Through misfortune and disaster He seeks our true bliss [4, 308-309]. *For this my son was dead, and is alive again; he was lost, and is found* (Lk. 15. 24). It is not physical death that is meant here, because he was alive in body when he was still far away from his father, as the parable shows, but spiritual death from which he arose when he returned repentant to his father from his delusions. This parable portrays a sinner estranged from God, his Father, but who returns to Him through sincere repentance. Until then he was spiritually dead being outside God, for certainly dead is one outside life. As one who withdraws from light has to abide in darkness, so too one who withdraws from life has to abide in the shadow of death. For where there is no light, there is certainly darkness; and where

there is no life, there is certainly death. God is the Life-Giving Light of life, therefore, one who is estranged from God abides in death and darkness. To one so dead God addresses the words: *Arise from the dead, and Christ shall give thee light* (Eph. 5. 14) [2, 129].

If a man walking sees that he is on the wrong road or that the road is not good for him, he stops to reflect and then turns back to go along the right road. So too, with the sinner who follows the way of perdition which leads to eternal destruction, when he comes to his senses, through the grace of God, acknowledges that he had gone astray and is sinful; then pondering he says: "What am I doing? Where is this road leading me to?" Thus, in doubt, he pauses and does not go farther. How beneficial is reflection which leads to this salvific doubt! How blessed is doubt which tramples down will that contemplates evil and restrains the feet that would follow evil, and obstructs the path that leads to perdition. This perplexity is the first step to salvation. Coming to know oneself and one's sinfulness is the beginning of salvation, because the knowledge of one's calamity makes one seek a way to get rid of it. Thus the Prodigal Son, having left his father and finding himself in misfortune, was sobered and said: *How many hired servants of my father's have bread enough and to spare, and I perish with hunger.... And he arose, and came to his father* (Lk. 15. 17, 20). Thus a sinful man thinking of his poverty and the goodness of the Heavenly Father, which all who work for Him are enjoying, comes to himself and says: "How many men receive mercy from God by sincere repentance, and I am deprived of it through my own negligence. I will rise and go to God, and return repentant to Him from Whom I withdrew by my lawlessness; I will prostrate myself before Him in humility and with tears, before Him from Whom I went away in pride and lustfulness; I will admit to Him that I, whom I thought much of, am unworthy of bread or the land; I will declare to Him with sorrow my sin which had offended Him. I will arise and go to my Father, Whose kindness the Angels and the saints are enjoying; I will go to my Father from Whom I have wilfully and foolishly turned away; I will

go to my Father and say: *Father, I have sinned against heaven, and before thee*" (Lk. 15. 18).

With such or similar reflections, the poor sinner changes his heart and wilfulness to good and turns back, so to say. And holds on firmly to the initial good will, and shows fruits of conversion; bearing in mind the vices and flaws on his conscience, he endeavours to exterminate them by prayer and contrition of the heart; turns back to God Whom he had left because of his evil life. And the more zealously he improves himself, the quicker he goes; he runs to the House of His Heavenly Father. So did the Prodigal Son we are recalling; he arose and went to his father. And how kindly God, our Heavenly Father, looks upon the converted and returned sinner... And how willingly He welcomes the one approaching and how graciously he receives him... (Lk. 15. 20). Orders are given to bring out his former garments and dress him; a ring is put on his finger and boots on his feet (Lk. 15. 22). He calls together the Angels and all the righteous and tells them to rejoice, be merry and gay, saying: "rejoice with Me, for *this my son was dead, and is alive again; he was lost and is found*" (Lk. 15. 24). Christ the Only-Begotten Son of God wants the sinner to participate in this joy and merriment. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me* (Rev. 3. 20). This means that He will abide in the heart of the repentant sinner with His grace and joy [2, 221-222].

One who sincerely repents disparages himself before both God and men, arguing that he finds nothing within himself but sins, corruption and infirmities. He has a soul but it is darkened by sin and a body corrupted by the same sins; he regards himself as a city or house devastated and pillaged by robbers, or a traveller who fell in with thieves who *stripped him of his raiment, and wounded him, and departed, leaving him half dead* (Lk. 10. 30). Therefore, he admits wholeheartedly his unworthiness and, imitating the Prodigal Son, confesses before his Heavenly Father... and is comforted by His mercy to all penitents and to him as one of many [5, 21]. Thus God's

goodness, not only in words of Prophets and Apostles, but through long-suffering, the bestowal of temporal blessings and temporal evils, i. e. misfortunes and disasters, leads us to repentance, calls, and awaits. And lovingly He calls and patiently He awaits the sinner to repent, and just as lovingly and tenderly He welcomes the repentant sinner, as Christ describes in His Parable of the Prodigal Son: *when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him* (Lk. 15. 20). So too does the Heavenly Father gaze upon the sinner returning from a far country into which he had retired; gazes upon the one coming to Him, gazes lovingly upon the one who was separated from Him through lawlessness; gazes lovingly and the one who has repented and returned to Him becomes dear; He embraces him with His goodness, and kisses him with the kiss of Divine Love.

How deeply merciful are the eyes of the Heavenly Father, tenderly gazing upon the converted sinner! How good the paternal embrace of His arms! How holy and sweet the kisses given the sinner! Infinite Holiness does not spurn or abhor the sinner clothed in sins as in loathsome rags; He does not drive away the one who comes to Him, for He did not leave him when he had turned away; He will receive him with love for He greatly desired his conver-

sion; He does not reprimand him for having wilfully deserted Him, and wasted away his wealth. There is nothing of this, the repentant sinner is vested in his original raiment, has a ring put on his finger and boots on his feet (Lk. 15. 22) and thus he becomes a member of His holy family. The Father's happy voice is heard: *for this my son was dead, and is alive again; he was lost, and is found* (Lk. 15. 24) [3, 253-254].

The elder brother of the Prodigal Son, however, when he heard, upon returning from the field, the merriment and singing in his father's house and learned that the banquet was given in honour of his brother whom his loving father had received back, became angry and would not enter the house of his father and take part in the merriment (Lk. 15. 25-30). The cause of the gaiety was just: his brother who had been dead was alive again, had been lost and found (Lk. 15. 32). But he does not consider this, he does not like the fact that the fatted calf was killed for his brother and that for his well-being his father was rejoicing with his household. Thus envy makes one grieve at the fortune of one's neighbour, and looks upon the happiness of his brother as his own unhappiness [2, 174].

(Excerpts from: *Works. 6th Edition, Moscow, 1898, Vols. 1-2; 5th Edition, Moscow, 1889, Vols. 3-5*).

"Open unto Me the Gates of Repentance"

In the Name of the Father, and of the Son, and of the Holy Spirit



What is the purpose and meaning of Christian life? The gaining of the grace of the Holy Spirit, replies St. Serafim of Sarov, that is, attaining the Kingdom of Heaven with the help of repentance and prayer. Let us recall Jesus Christ's first sermon after He began His public ministry: *Repent: for the kingdom of heaven is at hand* (Mt. 4. 17). The Holy Fathers say that the path of the Christian to the Kingdom of God lies through moral purification, through the fear of God, thoughts of and communion with God. And only on this path are the gates of repentance opened to us. Prayer is the first condition for the act of penance.

In order to live in God, it is necessary to be in constant communion with Him, that is, to pray, above all during Lent. In the morning, one must pray to receive God's blessing upon the day's toil; in the evening, to thank the Lord for the day that passed well. We must remember that all our deeds must be blessed by God, permeated with His memory. Let us call upon God every day: "O Lord, have mercy upon me!", "O God, cleanse me, a sinner!" or recite the Jesus Prayer. And in this constant memory of God lies our whole prayerful labour.

But prayer, as all work pleasing unto God, is at the beginning forced and undesirable: we, sinners, cannot be constantly in a state of ardent prayer, therefore, we must make ourselves pray and not be confused by our physical weakness. Let us recall the widow who put two mites into the *treasury* of the Temple in Jerusalem and how Christ said that the widow's small donation was more than those of the others, for she had given all she had. Therefore, do not be disturbed because you cannot pray continuously, be constantly repentant. "O Lord, there is no repentance in me, grant me wisdom that I may weep sorely over my deeds," cries the Holy Church. Out of our poverty

of prayer let us offer God at least *two mites*—a short prayer with the Sign of the Cross—which is all our prayerful wealth, and the Lord will accept our alms, and reward us for our effort, for not forgetting our Christian calling. As for future feats of piety, let us put them in God's hands saying: "Thy will be done!"

Dear brothers and sisters, during Lent we must learn to fulfil the Apostle's commandment: *Bear ye one another's burdens* (Gal. 6. 2). All of us perform our salvation together, not alone; for we are bound to each other as members of one body—the Church of Christ. In our everyday life, we sometimes forget that our salvation depends on the state of people around us. We must be tolerant to the deficiencies of one another and remember the Apostle's behest: *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. 6. 2). St. John Chrysostom interprets these words thus: "No one can fulfil Christ's law as a whole, but if each one will fulfil some of it, by measure of his strength and ability, then, by filling in for one another, we shall fulfil it.... If you are lazy and slow and your brother is ardent, then be patient with his fervour, so that he may be patient with your slowness".

The Apostle's words: *Bear ye one another's burdens*, must be understood as a call to mutual help, not in words, but in deeds; we must remember that we are all bound to each other by indissoluble ties in the one Body of Christ, in His Holy Church. There is no other way to fulfil Christ's commandment.

Christ said: "who loves Me will fulfil My commandment." Thus, by fulfilling Christ's law, being solicitous about another's soul, remembering that our salvation lies in our neighbour, we shall enter the Kingdom of God and win the grace of the Holy Spirit. Amen.

Archpriest TIKHON PELIKH († 1983)

PEACE MOVEMENT

CHURCH FOR SOCIETY

MEETING OF THE HEADS AND REPRESENTATIVES OF CHURCHES AND RELIGIOUS ASSOCIATIONS IN THE USSR DEDICATED TO THE INTERNATIONAL YEAR OF PEACE

Trinity-St. Sergiy Lavra, November 18, 1986

As has been reported in our journal, there was a Meeting of the Heads and Representatives of Church and Religious Associations in the USSR at the Trinity-St. Sergiy Lavra in Zagorsk on November 18, 1986, to take stock of the activities on the programme of the International Year of Peace (Appeal to the Religious Workers of the World and the addresses of His Holiness Patriarch Pimen were published in JMP, 1987, No. 1, pp. 38-44).

The meeting was called on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia and was attended by: the Supreme Patriarch and Catholicos of All Armenians, Vasken I; Chairman of the Council of the Church of the Seventh-Day Adventists in the RSFSR, M. P. Kulakov; Chairman of the Central Board of Buddhists in the USSR, Bandido Khambo Lama Jimba-Jamso Erdyneyev; Vice-Chairman of the All-Union Council of the Evangelical Christians-Baptists, M. Ya. Zhidkov; Catholicos-Patriarch of All Georgia, Iliya II; Archbishop Erik Mesters of the Evangelical Lutheran Church of Latvia; Bishop Jonas Kalvanas of the Evangelical Lutheran Church in the Lithuanian SSR; Deputy Archbishop of the Estonian Evangelical Lutheran Church, Assessor Kuno Pajula; Chief Rabbi of the Moscow Choral Synagogue, A. S. Shaevich; Superintendent of the Methodist Church of Estonia, Olav Pärnamets; Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, Mufti Shamsutdin Babakhanov; Chairman of the Muslim Religious Board for the European Part of the USSR and Siberia, Mufti Talgat Tadzhuddin; Chairman of the Muslim Religious Board for Transcaucasia, Sheikh-ul-Islam Alkhshukiyur Pasha-zade; Executive Secretary of the Muslim Religious Board for the Northern Caucasus, Ilya Ilyasov; Bishop Pavel Forgon of the Reformed Church of Transcaucasia; Dean of the Roman Catholic

Church in the Latvian SSR, Albert Budže; Vicar General of the Apostolic Administrator of the Roman Catholic Church of Lithuania, Bishop Juozas Preikšas; Patriarch Pimen of Moscow and All Russia; Archbishop Alimpiy of Moscow and All Russia; Archbishop of Novozybkov, Moscow and All Russia Gennadiy of the Old Orthodox Christian Believers; Head of the Supreme Old Believers Council in the Lithuanian SSR, I. I. Egorov; Spiritual Mentor of the Grebenshchikovskaya Community of Old Believers in Riga, Ioann Mirolyubov; Vice-Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion, K. K. Korsakov; Chairman of the Leningrad Community of Christian Old Believers of the Pomorye Communion, I. M. Petrov and other representatives of Churches and religious associations and members of the Church and secular press.

The forum was opened by His Holiness Patriarch Pimen. After a brief speech of greeting he invited the participants to share in a common silent prayer. After that His Holiness delivered his main address in which he called on the participants "to sum up the peace efforts made by religious workers in the past year and to discuss ways and means of imparting to these efforts, at this crucial period in history, greater profundity and force".

With the blessing of His Holiness the Patriarch, the discussion which followed was moderated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. He gave the floor to the Supreme Patriarch and Catholicos of All Armenians, Vasken I.

His Holiness Vasken I said in his statement that besides taking stock of actions launched during the International Year of Peace, the meeting came as a response to the Soviet-

American summit in Reykjavik. He said all the world could now see that the Soviet Government and General Secretary of the CPSU Central Committee Mikhail Sergeyevich Gorbachev, were the architects of world peace. The American side failed to heed the Soviet proposals, but even in the United States a very large number of people side on this issue with us rather than with their own President. Believers should intensify their prayers for peace and keep up their work for peace. The Lord hears our supplications because our Lord is the Lord of Peace. We must do our duty before God and before our people in the belief that peace is the strongest weapon today.

Mufti Sh. Babakhanov stressed that work for peace is the basis of daily life of Soviet Muslims. We intensively propagate the ideas of peace at meetings with co-believers from abroad, he said, and at all international forums we attend. Being deeply aware of the importance of material support for the forces of peace, the Muslim Board of the Soviet Union this year donated hundreds of thousands of rubles to the Soviet Peace Fund and to Relief Fund for the Chernobyl Atomic Power Station accident victims. After the Reykjavik summit we became even more convinced that in order to reach agreement on any issue one has to have unanimity, sincere desire for positive results and goodwill. The American side at the Iceland summit had failed to manifest any such noble aspirations. One can say with confidence that President Reagan went to Reykjavik with an intention to wreck the talks and keep the world on the brink of nuclear catastrophe. The current world situation makes it necessary for us to do all we can to prevent the forces of evil from plunging the human race into a nuclear war. We, religious workers of different confessions, bear tremendous responsibility, and, therefore, we have gathered here now to express the attitude of religious organizations of our country towards the outcome of the Reykjavik summit and map out prospects of our work for peace. The stand of the Muslims on this score was formulated at the International Islamic Conference "Muslims in the Struggle for Peace" held in Baku in October 1986. Its final documents reflected the concerns and aspirations of Muslims and all men of goodwill. In another 14 years mankind will enter the 21st century and the third millennium. We must pool our efforts with those of all peace-loving people on Earth to ensure that mankind enters the next century and the new millennium free from weapons of mass destruction, that we take with us into the new era of mankind's existence only the best, most

noble and useful fruits of our civilization which our 20th century abounds in.

His Holiness and Beatitude Catholicos-Patriarch Iliya II stressed the need for a new way of thinking, a new comprehension of things around us. A new philosophical trend had emerged and gained strength in recent years, he said, the trend based on a comprehensive approach to global problems involving both some regions and countries and also the world as a whole. We all realize that the foremost of them is the prevention of nuclear catastrophe. Different cultural backgrounds, political and social systems should not obstruct the realization that we all live in one common home whose name is the planet Earth. As the leader of our country Mikhail Sergeyevich Gorbachev has pointed out, saving Earth from nuclear death is the common task of all mankind, of all nations in our nuclear age.

News of the Soviet-American summit to be held in Reykjavik spread lightning-fast across the world. The summit did take place. And its outcome has brought us both disillusionment and also a glimmer of hope. The historic chance for an agreement was missed. But many political and public figures agree that Reykjavik has nevertheless been a step forward. There is a hope that the two sides will meet again at the conference table. But in the meantime one should not be idle. There must be Soviet-American contacts at various levels, not only political, but also inter-Church, cultural and scientific. Contacts between scientists and with scientists are really important and they can yield significant results. We do have certain experience already. Suffice it to recall the international Round Table Conference of religious workers and scientific experts held in Moscow in May 1986. It demonstrated once again the host of problems facing mankind, including a mounting spending on arms, and, along with it, wide-spread disease, hunger, poverty, droughts, infant mortality and social injustice. If these problems are not resolved during this century, they would be further aggravated in the next one. They say that wars start in people's minds. They are caused by hatred and greed. This accentuates the need for a new way of thinking, for lofty moral criteria, primarily within ourselves, and for new criteria in relations between nations and states. We religious workers can do a great deal to help resolve these problems. And this is what we are doing already.

Buddhists in the USSR, like all Soviet people fully support the peace initiatives of the Soviet state, **Bandido Khambo Lama, J. J. Erdynyev** said. Like all religious workers in our country, he pointed out, we call on the

US Administration to stop and think, before it is too late, join the Soviet moratorium on nuclear tests and enter into a constructive dialogue with the Soviet Union. Buddhists are praying for peace and working for the cause of tranquillity on Earth. In 1986 they have participated in many international forums, including the 7th ABCP General Conference, the 4th International Round Table Conference, the 15th General Conference of the World Fellowship of Buddhists and the World Congress in Copenhagen Devoted to the International Year of Peace. Much has already been done and even more is to be done in the future.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, presented a brief analysis of the peacemaking work of the Russian Orthodox Church in 1986, proclaimed by the UN the International Year of Peace. A theological substantiation of this work was provided in the Message of February 1986 adopted by the Holy Synod with His Holiness Patriarch Pimen at the head (see **JMP**, 1986, No 6, pp. 2-18). This programme document outlined the stand of the Russian Church on problems of war and peace in a nuclear age. The Message stresses that nuclear war cannot be recognized by Christians and other religious people, or by judicious people in general. Apart from being a sin against God and a crime against humanity, this war is rebellion against God which entails the annihilation and destruction of God's creation. That is why the Russian Church welcomed with such joy the Statement of Mikhail Sergeyevich Gorbachev of January 15, 1986, which outlined a programme of gradual elimination of nuclear weapons on Earth. We support this programme with all our heart and mind as being in keeping with our religious convictions, Metropolitan Filaret said. The Russian Orthodox Church has contributed to a speedy implementation of this programme and His Holiness Patriarch Pimen has sent letters to the heads of the Orthodox and other Churches, including Pope John Paul II and Archbishop Robert Runcie of Canterbury as well as the General Secretary of the World Council of Churches, Dr. Emilio Castro, inviting their support for this noble initiative so that the aspirations of Christians may be translated into reality (**JMP**, 1986, No. 4, p 3). All through the Year of Peace the Russian Orthodox Church has been doing everything in her power for the implementation of this programme. The Russian Church adrently supports the unilateral cessation of nuclear tests which attests to the Soviet desire to achieve nuclear disarmament in practice. Our Church vigorously comes out against the

militarization of outer space. This is a key problem of our time because nuclear weapons in space can run out of control and it will be impossible to avert nuclear war. Representatives of the Russian Orthodox Church attended major international conferences, including the Sofia sessions of the CPC Working Committee, the session of the Commission of the Churches on International Affairs of the WCC; the CEC Assemblies, the International Council of the World Conference on Religion and Peace, the 4th Round Table Conference. All of these forums were attended by leading religious figures from all over the world and leading scientists, they worked out and passed important documents determining the stand and avenues of work of religious circles for peace and for saving the sacred gift of life.

Mention has already been repeatedly made here of the Reykjavik summit between General Secretary of the CPSU Central Committee, Mikhail Sergeyevich Gorbachev, and the US President Ronald Reagan. The Russian Orthodox Church gives her unreserved support to the stand of the Soviet leader. This was stated in a letter from His Holiness Patriarch Pimen to Mikhail Sergeyevich Gorbachev (**JMP**, 1986, No. 12, p. 3). The champions of peace are convinced that nuclear weapons can be eliminated. It seems, Metropolitan Filaret went on, the American side not only had not been prepared for the summit and came to it emptyhanded, but was scared to part with nuclear weapons, on which not the American people, but certain quarters pin their hopes, hoping to secure their own well-being by force of arms.

Metropolitan Filaret then dwelt on current changes in the Soviet Union, including the process of improving the system of management and accelerated economic development with special emphasis on the human factor. The grandiose programmes placed before the people, he said, are being implemented by the people, by their hands, minds and hearts. Religions can render crucial assistance to the solution of this problem. Therefore religious leaders must not only support the process of social improvement but diligently work to educate their flock, religious people, to be honest, hard-working and conscientious citizens of their country.

Rabbi Adolf Shaevich began his statement by quoting the words of His Holiness Patriarch Pimen that peace, and not war, is the natural state of mankind. Indeed, peace is the natural condition for this country's younger generation. But all the wars of the past can stand no comparison with the war that threatens mankind today. Therefore every person who cherishes peace could not remain indifferent following

the progress of the Reykjavik summit. And we could see once again, he went on to say, who is working for peace with concrete deeds and who only talks about peace and does nothing to strengthen it, and rather does all he can to plunge the world into nuclear catastrophe. To create an atmosphere conducive to peace we need, above all, disarmament, that is all those things proposed at the summit by M. S. Gorbachev. But we, representatives of different religions, can also provide a contribution to the cause of peace by educating our flock in the spirit of love for their neighbour irrespective of his religious, political, national and other distinctions. At one of our religious meetings we adopted a message to fellow-believers abroad in which we voiced our ardent desire to live in peace and work for peace as was commanded by Chief Priest Aaron: "Love peace and strive for peace". Striving means doing all one can to preserve peace. On feast days the hymn of praise to the Almighty is recited in all synagogues: **The Heaven are the Lord's: but the Earth hath he given to the children of men.** Commenting on these words our teachers of the law say that if we use all we have from the Most High for the good of people, peace and prosperity will reign on Earth, but if we use these things to the detriment of men, there will be death and suffering. So let us all together do all we can that peace may always be the natural state of mankind.

Bishop Juozas Preikšas urged always to bear in mind that God is love, to turn to Him more often so that He may help us preserve lasting peace on Earth. We all know, he said, the meaning of war and the meaning of peace. Peace is happiness, and war is a sin before God and mankind.

We all live at a time, **Archbishop Erik Mesters** said, when all sensible people are preoccupied with the key problem of our epoch—the problem of saving peace and life on our planet, which is our common home. The Evangelical Lutheran Church of Latvia is also actively pursuing this objective by attending international conferences, arranging meetings with delegations from various countries and emigrants, telling them about the life of our people and their desire to live and work in peace. Our youth is also actively involved in this movement. We have a fine tradition: on May 9, Victory Day, the Lutheran Church organizes an ecumenical service of worship with the participation of members of all confessions functioning in our republic. And all of us together pray for peace. One should make special mention of the Jurmala Conference of the Soviet-US Public Representatives. It was very difficult one but in the outcome the American side got

a better understanding of our policy and our view of world problems. We were closely watching the Soviet-American summit in Reykjavik and deeply regret that it has failed to bring about the long-expected improvement of the international climate. But we are hopeful that this meeting will have a continuation.

In his second address, the Supreme Patriarch and Catholicos of All Armenians **Vasken II** proposed calling another conference of representatives of all religious communities of the world in the new year. He pointed out that the Assisi prayer for peace conducted at the invitation of Pope John Paul II left many of its participants dissatisfied because some of the most urgent world problems such as the Reykjavik summit, the Soviet peace initiatives and moratorium on nuclear tests were not on its agenda and were not even mentioned.

Helsinki, Geneva and Reykjavik are major milestones on the road to peace, **Bishop Pavel Forgon** said. In October 1986 there was a conference of the heads and representatives of the Reformed Churches of Central Europe in the Hungarian city of Kecskest. It paid particular attention to the cause of preserving peace. **And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever (Is. 32.17).** God gave our forefathers the revelation of life, he went on to say. Therefore we must say in His Name "no" to political systems which foster injustice, hunger and poverty, ruthless exploitation and perpetrate mass murders. We must also say "no" to the production and stockpiling of weapons of mass destruction and nuclear weapons tests.

Speaking on behalf of the Chairman of the All-Union Council of the Evangelical Christians-Baptists **V. E. Logvinenko**, Editor of the **Brethren Messenger** **V. G. Kulikov**, spoke of the ardent prayers offered up by Evangelical Christians-Baptists during the Reykjavik summit, of their disillusionment with its outcome and their hopes for agreements in the future. He recalled the Bible narrative of Nineveh saved from the wrath of God by repenting at the preaching of the Prophet. We too must pray more, he said, and do all we can to avert the catastrophe. During World War II, the US Supreme Commander Dwight Eisenhower said at a press conference that the country would win which had the public opinion on its side. If that turned out to be true at a time when guns seemed to be the final argument, this is all the more so now when the task is to save peace. With God's help we must do our best to hasten the time when the prophecies will be fulfilled and men **shall beat their**



His Holiness Patriarch Pimen of Moscow and All Russia delivering an opening address at the Meeting of the Heads and Representatives of Churches and Religious Associations in the USSR, the Trinity-St. Sergiy Lavra, November 18, 1986



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, addressing the meeting



Participants addressing the meeting:

The Supreme Patriarch and Catholicos of All Armenians, Vasken I,
 Mufti Sh. Babakhanov (Muslim Religious Board for Central Asia and Kazakhstan),
 His Holiness and Beatitude Catholicos-Patriarch of All Georgia, Iliya II,
 Bandido Khambo Lama J. Erdyneyev (Religious Board of Buddhists of the USSR),
 Chief Rabbi of the Moscow Choral Synagogue, A. Shaevich,
 Bishop J. Preikšas (Roman Catholic Church in the Lithuanian SSR),



THE MEETING OF THE HEADS AND REPRESENTATIVES OF CHURCHES AND RELIGIOUS ASSOCIATIONS IN THE USSR

Trinity-St. Sergiy Lavra, November 18, 1986



the Throne Hall of the Patriarchal Chambers



Archbishop E. Mesters (Evangelical Lutheran Church in the Latvian SSR),
Bishop P. Forgon (Reformed Church of Transcarpathia),
V. Kulikov (All-Union Council of the Evangelical Christians-Baptists),
Superintendent O. Pärnamets (Methodist Church of Estonia),
M. Kulakov (Church of the Seventh-Day Adventists),
I. Egorov (Supreme Old Believers' Council in the Lithuanian SSR)



Participants
in the press
conference



Archbishop Kiprian,
Moscow clergy,
representatives
of synodal institutions
of the Moscow
Patriarchate

Executive Secretary
of "The Journal of
the Moscow
Patriarchate",
Professor
K. M. Komarov,
asking a question



**PRESS CONFERENCE ON THE CONTRIBUTION BY CHURCHES
AND RELIGIOUS ASSOCIATIONS IN THE USSR TO THE INTERNATIONAL YEAR OF PEACE
WAS CONDUCTED AT THE USSR MINISTRY OF FOREIGN AFFAIRS PRESS CENTRE IN
MOSCOW ON NOVEMBER 20, 1986**

It was attended by representatives of Christian Churches and religious associations, synodal institutions of the Moscow Patriarchate, "The Journal of the Moscow Patriarchate", and of the Soviet and foreign media. The press conference was chaired by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, who made an opening address. The participants answered questions put by Soviet and foreign newsmen. The press conference was shown on Soviet television



In the Press Centre

Cameramen
at work



SYNAXIS OF THE GREAT ECUMENICAL TEACHERS AND HIERARCHS
STS. BASIL THE GREAT, GREGORY OF NAZIANZUS
AND JOHN CHRYSOSTOM

19th century icon

There was a long controversy in Constantinople as to who of the three hierarchs should be given the pride of place, with some of the Christians calling themselves Basilianites, others Gregorianites and others still Johannites. To avoid Church discord, Metropolitan John of Euchaita, by the will of God, established in 1084 a common feast day for the three saints - January 30/February 12.

THE FEAST OF THE HOLY HIERARCHS OF MOSCOW
IN THE PATRIARCHAL CATHEDRAL OF THE EPIPHANY, October 17-18, 1986



His Holiness
Patriarch Pimen,
assisted
by archpastors,
conducting
All-Night Vigil



His Holiness
Patriarch Pimen
anointing
the participants
in the service



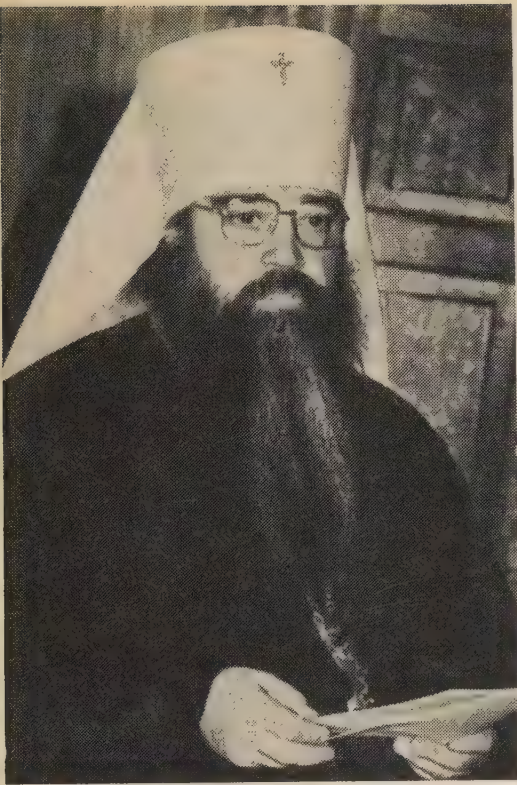
Guests of the Russian
Orthodox Church
from Mount Athos
conducting
the Proskomide



ST. ALEKSIY THE MIRACLE WORKER
OF MOSCOW AND ALL RUSSIA

19th century icon

St. Aleksiy was born in a pious boyar family in Moscow in 1293. He took monastic vows at the age of 20 and became a monk of the Moscow Monastery of the Epiphany. From 1354 he was the Metropolitan of Kiev and All Russia. But the focal point of his wise Church and state activity was Moscow around which all Russian provinces rallied in the harsh years of the Tatar-Mongol yoke. St. Aleksiy was the tutor of Grand Duke Dimitriy Donskoi and an inspirer of the victory in the Kulikovo Battle. Metropolitan St. Aleksiy passed away on February 12, 1378. His holy relics are enshrined in the Moscow Patriarchal Cathedral of the Epiphany.
His feast days are February 12/25, May 20/June 2 and October 5/18



Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, reading out the draft Appeal to the Religious Workers of the World

swords into plowshares... neither shall they learn war any more (Is. 2. 4).

Superintendent Olav Pärnamets said that though the Church he represents is small in the Soviet Union, the meeting gave them an opportunity to add their voice to the voice of Christians and representatives of other confessions for peace, disarmament and in support of the peace initiatives of the Soviet people and its leaders. We should not be lightminded optimists, he said. We must soberly assess the real situation in the world. But this is all the more necessary to turn in all earnest to the One Who said: **without me ye can do nothing** (Jn. 15. 5). With Him and through faith in Him and His love, which triumphs over hatred, everything is possible. So that the best aspirations of mankind may come true.

M. P. Kulakov said in his address that at the time of the Reykjavik summit he attended a session of the executive committee of the General Conference of the Seventh Day Adventists in Brazil and saw the keen interest with which people in the Third World countries were following the summit and how much they expected from it. It was painful to see the

American press stirring up passions and casting aspersions on the Soviet peace initiatives. That was in striking contrast to everything that the Soviet leadership was doing and what men of goodwill throughout the world were calling for. For us, believers, he said, it is more necessary now than ever before to prove by our preaching, our service and our life that God is the strength capable of changing men's characters. He is the force we shall be turning to in our prayers for the preservation of peace.

We know from the statement of **M. S. Gorbachev** that the Reykjavik summit has failed to produce the expected results, **I. I. Egorov** said in his address, because of a negative stand of the American side, or rather of the military-industrial complex. The dark clouds of war menace are gathering again. The forces of evil are harbouring infernal plans of waging "star wars" with nuclear weapons. On the night of Holy Nativity of Christ angels sang over Bethlehem: **Glory to God in the highest, and on earth peace, good will toward men** (Lk. 2. 14). By His wondrous Providence the Lord has indicated to men that heaven is for proclaiming the good news of peace and not for war. It would be blasphemous to send arms into heaven in order to destroy life on Earth. And we, the followers of various religions who believe unto our Father Almighty God, must convince all people that outer space, this fine-creation of God, must not be used for military purposes. Regardless of our dogmatic and ritual differences we have all gathered here under the banner of peace in order to discuss in a friendly manner a question of extraordinary importance—how to preserve peace on Earth. It is time already, as the Supreme Patriarch and Catholicos Vasken I has pointed out, to call a congress of all religions in the world at which believers could unanimously decide the problem of preserving world peace, adding their voice to that of all men of goodwill, all champions of peace. This would be a mighty force which would preclude encroachments on world peace by its enemies.

After the discussion, **Metropolitan Filaret of Minsk and Byelorussia** read out the draft of an Appeal to the Religious Workers of the World which was unanimously adopted by all the participants. It was signed by the heads and representatives of Churches and religious associations attending the forum.

In his closing speech, **His Holiness Patriarch Pimen** summed up the discussion and thanked the heads and representatives of Churches and religious associations for the joy of cooperation for the noble cause of peace.

Later in the day **His Holiness Patriarch**

Pimen gave a reception in the Patriarchal Chambers of the Lavra in honour of the participants. In a speech at the function he said he was hopeful that the problems discussed at the forum would "draw the attention of wide religious circles and be perceived by them

with understanding" and that the present meeting would "serve to broaden further the participation of our believing citizens in the fruitful process of perfecting the life of our homeland."

A. PARMENOV

Press Conference of Religious Workers of the Soviet Union Dedicated to the International Year of Peace

On November 20, 1986, heads and representatives of Churches and religious associations in the Soviet Union held a press conference in the press centre of the Ministry of Foreign Affairs of the USSR, in which they told about the participation of religious organizations of our country in the struggle for peace in the outgoing year of 1986 declared by UN the Year of Peace.

Taking part in it were: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Relations of the Georgian Orthodox Church; Sheikh-ul-Islam Allakhshukiyur Pashazade, Chairman of Religious Board of Muslims of the Transcaucasia; Archbishop Erik Mesters of the Evangelical Lutheran Church of Latvia; Aleksei Bychkov, General Secretary of the All-Union Council of Evangelical Christians-Baptists; Adolf Shaevich, Chief Rabbi of the Moscow Choral Synagogue, and Albert Budže, Dean of the Roman Catholic Church in Latvia.

The press conference was attended by Bishop Anania of Baku from the Armenian Apostolic Church; Mikhail Kulakov, Chairman of the Council of the Church of the Seventh-Day Adventists in the RSFSR; Bandido Khambo Lama J. J. Erdynev, Chairman of the Central Board of Buddhists of the USSR, representatives of other religious organizations, as well as staff members of Synodal institutions of the Moscow Patriarchate, Moscow clergy, correspondents of *The Journal of the Moscow Patriarchate*, *The Moscow Church Herald*, *Brethren Messenger*.

Yu. A. Gremitskikh, Deputy Head of the Department of Information of the USSR Foreign Ministry, opened the press conference.

It was chaired by Metropolitan Filaret who noted in his introductory speech that though we meet each year and each day with the wishes of peace, it is this year that will go down in history as the Year of Peace. It is in this year that religious leaders of the Soviet Union have displayed special concern and offered up special prayer for peace, security and co-operation of

all peoples on Earth, for a just arrangement of their lives. The traditional Meeting of the Heads and Representatives of Churches and Religious Associations in the Soviet Union held on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia at the Trinity-St. Sergiy Lavra in Zagorsk on November 18, 1986, was also dedicated to the Year of Peace.

Metropolitan Filaret presented to the audience the "Appeal to the Religious Workers of the World" adopted at the Zagorsk meeting (published in *The Journal of the Moscow Patriarchate*, 1987, No. 1, pp. 40-43.—Ed.).

Then he dwelt on the stand of the Russian Orthodox Church on the question of peace. "Our peacemaking credo," Metropolitan Filaret said, "has a profound Biblical foundation, and we, following Holy Scripture, assert that the Creator *made of one blood all nations of men for to dwell on all the face of the earth* (Acts 17. 26), and, consequently, all people are brothers and sisters to each other. To us there are neither Black nor White, *there is neither Greek nor Jew, ... Barbarian, Scythian* (Col. 3. 11), but in all people we see the image of God, see Christ Who, as Holy Scripture says, *is our peace* (Eph. 2. 14). The Russian Orthodox Church has been implementing this idea of brotherhood and peace, implanting it in the minds of her spiritual children for one thousand years of its history, a long and complex history, which abounds in examples of sacrificial love and devotion to her people and her Motherland. It is from our history that we draw strength for our present peacemaking activities."

"We are often reproached," Metropolitan Filaret continued, "that in her peacemaking activity the Russian Orthodox Church duplicates the activity of our state. These reproaches stem from the ignorance of our history, from failing to understand the role of our Church in the history of our state and sacrificial love of the Church for her people and Motherland. The Church does not conceive her activities, her life outside the interests of the people. When relations between the Church and the Soviet state were still in the making, future Patriarch Sergiy emphasized

that the joys of the people were our joys and the sorrow of the people was our sorrow. We preserve this behest of the wise First Bishop and base our peacemaking activities on these principles. Today, as one thousand years ago, each divine service in our Church begins and ends with the prayer for peace in the whole world. From year to year the Church has been educating her flock in the spirit of peace and diligence, implanting in it the idea that creating peace within and around oneself is a powerful moral factor in improving human and, ultimately, international relations."

In this context Metropolitan Filaret drew attention of the audience to the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age adopted on February 7, 1986. He emphasized the importance of this synodal document which is an indubitable contribution of the Russian Orthodox Church to the solution of current problems of war and peace, an attempt at the evaluation of the peacemaking service of our Church. The main idea of the message is that all contemporary problems cannot be solved by military means, that nuclear arms are madness and must not be used under any circumstances.

The experience of the peacemaking service of the Russian Orthodox Church has been universally recognized, Metropolitan Filaret noted, and has been highly appreciated by many world Christian and inter-religious organizations. We successfully cooperate with the World Council of Churches, the Conference of European Churches, the Christian Peace Conference, the Conference "Religion and Peace", take part in the Asian Buddhist Conference for Peace, and in various Muslim peacemaking movements. This experience of wide ecumenical cooperation in the cause of peace enabled our Church to hold two representative world peace forums of representatives of different religions in 1977 and 1982. We have been constantly developing and improving this experience by holding annual international round table conferences in Moscow, at which religious workers together with scientists discuss such topical problems as economic and moral consequences of nuclear arms freeze, outer space without weapons, new moral order within and between countries, interconnection between overcoming hunger and poverty in the world and nuclear disarmament, etc.

In conclusion, Metropolitan Filaret highly evaluated the document adopted at the recent meeting in Zagorsk, which contains an appeal to all religious workers of the world to be as deeply concerned as before about the problems of consolidating peace among nations and preserving the sacred gift of life. The participants in the Zagorsk meeting intend to resolutely support the

efforts of states, public and religious circles aimed at putting an end to the arms race, especially nuclear arms race, at preventing the use of outer space for military purposes, at a peaceful solution of international conflicts. We call upon all our colleagues, the message says, to pray for the leaders of states, that they may follow the path of peace with wisdom, patience and courage. We call upon all people for joint action to destroy the barriers of fear and mistrust in relations among nations, for cooperation for the good of every human being.

The next speaker, Sheikh Allakhshukyr Pasha-zade, told the audience about the activities of the Muslims of the Soviet Union aimed at strengthening peace needed by all people on our planet, no matter where they live, what language they speak or what religion they profess. The defence and consolidation of peace and preservation of the sacred gift of life, he said, are accepted by us, Soviet Muslims, as an instruction of our faith, as a sacred duty before the present and future generations. We are firmly convinced that their destiny, and, consequently, the future of our planet to a great extent depend on our peacemaking efforts. By our serving the cause of peace we manifest the will and aspirations of millions of Muslims, which cannot be ignored. We constantly express the point of view of Soviet Muslims on topical issues of international life and join the voice of all peaceloving forces on our planet. We call upon the governments of all states to curb the arms race, to turn various regions of the planet into zones of peace, to solve all acute problems in a peaceful way thus enabling the nations to live in an atmosphere of cooperation, happiness and freedom.

In establishing peace, the speaker stressed, both word and deed are important. The Koran teaches: "Work, work and Allah and His Prophet and the believer will see your deeds". Following this behest we not only promote the implementation of peacemaking initiatives of religious organizations in the USSR but were ourselves initiators of many Muslim peace forums. The Islamic conferences held on the initiative of Soviet Muslims in Dushanbe and Tashkent in 1978 and 1980 respectively were keyed by concern for the destiny of the world. Considering peace to be the main asset of the whole of mankind and expressing the will of our believers, we held the International Islamic Conference under the motto: "Muslims in the Struggle for Peace" in Baku in October 1986, at which representatives of 60 countries discussed in the spirit of brotherhood and cooperation the ways of uniting all Muslims in the struggle for averting a nuclear war danger and saving life on Earth—the sacred gift of the Most High. The participants in this conferen-

ce highly appreciated the constructive peace initiatives advanced by the Soviet Union and aimed at putting an end to the arms race and averting the threat of nuclear catastrophe, at creating a firm foundation of a comprehensive system of international security. The conference also discussed the questions of participation of Muslims in the struggle for ending the militarization of outer space and their support of the programme of abolition of nuclear arms by the end of the 20th century.

Speaking about Soviet-American relations Sheikh Allakhshukiyur Pasha-zade noted that in the future the Soviet Union and the United States might come to a complete agreement. We stand for fruitful negotiations. It is better to sit at the negotiation table a thousand times than to plunge into war even once. The struggle for peace is not a temporary campaign, it will continue as long as there exists even the slightest danger of war, and till that time peacemaking will remain a component of diverse activities of Muslim organizations of the Soviet Union. We are firmly convinced that sooner or later justice will prevail, we believe that lasting peace will triumph, which will profit mankind and enable it to improve its living conditions. But this requires efforts of each and all. May eternal peace reign on Earth!

Aleksei Bychkov spoke about the contribution to the cause of peace made by the All-Union Council of Evangelical Christians-Baptists. He specifically noted that the struggle for disarmament and confidence among nations has entered a new phase, and this needs a new, more responsible attitude to moral, social and political problems on the part of all religious leaders.

Metropolitan David of Sukhumi and Abkhazia devoted his speech to the peacemaking activities of the Georgian Orthodox Church. He said that we were living in a crucial time, when peace, the most cherished wish and good of mankind, is in danger. Therefore the Georgian Church, one of the oldest in the world, has made the struggle for peace a most important component of its international and social activities. The world is one for all nations, and the most important problem facing humanity is also one for all peoples—to preserve life itself. Realizing this, the Georgian Church supports all people of good will, both believers and non-believers, united by one common desire—to prevent nuclear catastro-

phe and achieve complete security for all nations. It is worth fighting for sparing neither time nor effort. There is no religion in the world. Metropolitan David said, the follower of which would not raise his eyes to the sky in prayer. But it may so happen that lethal weapons would be deployed in outer space, between us and our Lord, to Whom we offer up prayers and Whom we ask for salvation and spiritual strength. The US Administration should ponder over this question, if they consider themselves Christians.

Albert Budže, Archbishop Erik Mesters and Adolf Shaevich spoke about the contribution of their Churches and religious associations to the cause of strengthening peace.

After that participants in the press conference answered numerous questions of Soviet and foreign journalists. In particular, answering a question, Metropolitan Yuvenaliy, Deputy Chairman of the Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ, told in detail about the programme of the forthcoming jubilee.

Closing the press conference, Metropolitan Filaret answered the last question put by a Radio Moscow correspondent to the participants of the Zagorsk meeting—"Do you believe in a nuclear free future? Can nuclear war be avoided?"

"We believe in a nuclear-free future, we believe that human race can continue to exist without nuclear arms. Were it not for such confidence which is justified by science and new political thinking, there would be no long-range programmes as the ones advanced by the Soviet States such as stage-by-stage disarmament by the year of 2000. I am sure that the majority of people of good will on Earth support this programme. And if this majority musters its forces, it will beat the road to the danger which agitates all of us and which has brought us together today to exchange opinions and information.

"Allow me," Metropolitan Filaret said, "to conclude by quoting from the letter by His Holiness Patriarch Pimen to M. S. Gorbachev in connection with the conclusion of the meeting in Reykjavik: "We, churchmen of the Soviet Union, will do our best to bring closer peace without nuclear weapons, the world with the peaceful firmament, the world of fraternal cooperation of all nations."

G. TURUSIN

**Address of His Holiness Patriarch PIMEN of Moscow
and All Russia at a Meeting with a Delegation of the Christian
Social Association in the Polish People's Republic**

Trinity-St. Sergiy Lavra, November 18, 1986

Beloved brother in the Lord, Kazimierz Morawski,

Dear guests,

I would like to express my cordial greetings to you, prominent Christian public figures who are paying a fraternal visit to our country.

We are happy to see the relations of friendship and cooperation between the Russian Orthodox Church and the Christian Social Association in Poland developing and gaining in strength.

People everywhere understand and hold dear words "friendship and cooperation", and it is all the more deplorable therefore that on a world-wide scale they still denote an ideal which is difficult to attain. It is all the more gratifying for us to realize that relations between the peoples of our two countries set a fine example of the implementation of this ideal of friendship, cooperation and mutual assistance all men of goodwill are striving for. I am convinced that this is promoted in no small measure by the fraternal relations between the Christians of the Soviet Union and Poland, the objective pursued by your association.

The Russian Orthodox Church will continue to do her best to strengthen the good relations between our peoples and promote the cause of peace on the European continent.

We highly value the labours of the association president, dear brother Kazimierz Morawski, this outstanding Christian public figure and dedicated peacemaker with whom we have been bound by years of fruitful cooperation.

Dear brother, in recognition of your manifold merits, I deem it right and proper to confer upon you the Church Order of St. Vladimir, 1st Class.

May the Lord bless you to continue your work for the benefit of your people, for cementing friendship and cooperation between the peoples of our two countries and for the sacred cause of peacemaking.

Dear friends, may the God of love and peace... be with you (2 Cor. 13. 11). Amen.

The 3rd All-Union Conference of the "Rodina" Society

On December 10, 1986, the 3rd All-Union Conference of the Soviet Society for Cultural Relations with Compatriots Abroad, "Rodina" (Motherland), was held in Moscow. Metropolitan Aleksiy of Leningrad and Novgorod and Archbishop Nikolai of Gorki and Arzamas took part in the work of the conference. Metropolitan Aleksiy delivered a report and was elected to the presidium of the conference.

A. P. Shitikov, chairman of the presidium of the "Rodina" Society, made a report about the activities of the Society in the period between its 2nd and the 3rd all-Union conferences.

The participants in the conference adopted an appeal "To Compatriots Abroad" saying that the Motherland remembers with gratitude all those who cherish genuine love and respect for it and strive for maintaining permanent contacts with it. The appeal contains a call for stepping up joint action in the struggle for peace, against the threat of nuclear war, for general and complete disarmament.

The conference elected the leading bodies of the "Rodina" Society. A. P. Shitikov was elected chairman of the presidium. Metropolitan Aleksiy of Leningrad and Novgorod and Archbishop Nikolai of Gorki and Arzamas were re-elected members of the Society Council.

SPEECH

by Metropolitan ALEKSIY of Leningrad and Novgorod

Esteemed chairman,

Dear friends,

It has been more than a decade since the foundation of the Soviet Society for Cultural Relations with Compatriots Abroad, an organization which was given a simple, but, at the same time, great and symbolic name "Rodina" (Motherland). It is a simple word inasmuch as it is near and dear to everyone, since each of us belongs to one nation, is part of it.

It is a great word, because the notions of motherland and nation are inseparable.

A person without a motherland, who is oblivious of it, ceases to be a part of his nation, is alienated from it, is cut off from the springs of its language and culture. People of this kind have always been held in contempt.

The name of our society is deeply symbolic for its main task and objective, the pathos of its activity consists in the lofty desire to help our compatriots feel themselves again part and parcel of their nation, the sons and daughters of their Motherland.

The activities of our society are manifold, but the main direction of its noble work is to restore the link of our compatriots abroad with the great history of our nation, its past and present. And the best way of learning the history of one's nation, of learning of your country's past and present is to delve into its national culture, into the great works of people's genius. Thus, our society helps people identify themselves with this nation, with the whole of our Motherland, overcoming time and space. This sense of one's identity with the past and present of his Motherland, his nation is, in the words of the great Russian poet Aleksandr Pushkin, "man's own identity, the token of his greatness", and, one may add, his future.

But we live at a crucial time. In our day and age every individual, every nation and the whole of our planet is faced with a terrible threat—they may have no future. The recent Message from the Supreme Soviet of the Union of Soviet Socialist Republics to the Parliaments and Peoples of the World described our time as "exceptionally important, perhaps decisive, moment in human history", when "the common historical destinies of all countries and peoples in the face of the nuclear threat imperatively dictate the need for joint action to avert it."

The Russian Orthodox Church and other Churches and religious associations in this country, like all Soviet champions of peace, have been consistently and actively involved in promoting the cause of international peace. In mid-November 1986, there was a Meeting of Heads and

Representatives of the Churches and Religious Associations in the Soviet Union at the Trinity-St. Sergiy Lavra in Zagorsk in response to an invitation by His Holiness Patriarch Pimen of Moscow and All Russia. Its task was to take stock of the work for peace conducted by the Churches and religious associations of this country in the outgoing year which had been proclaimed by the UN International Year of Peace. The Primate of the Russian Orthodox Church pointed out that our Motherland had met the Year of Peace and acted in it worthily. The Soviet Union continues to observe its unilateral moratorium on nuclear tests and it has launched most important foreign policy initiatives.

The meeting participants — Christians, Muslims, Judaists and Buddhists, unanimously adopted the Appeal to the Religious Workers of the World, stressing that for many public, political and religious quarters this has been a year of vigorous action for peace. At the same time the participants expressed their deep regret over the fact that the Reykjavik summit had failed to produce concrete results through the fault of the US Administration. They stressed that although no agreements had been signed, it became clear that agreements were possible. Following the Iceland summit, the world can no longer remain the same as before. The meeting gave momentum to the whole of the anti-war movement.

The appeal points out that in this situation we are facing an unprecedented common responsibility for saving all life, for asserting on Earth peace without nuclear weapons.

The participants in the meeting at the Trinity-St. Sergiy Lavra appealed to all religious workers in the world "for joint action to destroy the barriers of fear and mistrust in relations among nations, that they may cooperate for the good of every human being on Earth."

Held also within the framework of the UN International Year of Peace was the IX General Assembly of the Conference of European Churches in Scotland in September 1986 of which I have been a president over many years. Ever since the foundation of the CEC, its Soviet member-Churches have been trying to enrich its activities with their own civic experience in tackling problems of global importance. Foremost among them is the problem of saving the human race from the nuclear menace. The Message of the Assembly says: "We pledge ourselves and our Churches to support all practical proposals to end and, step by step, to reverse the arms race, and specially the nuclear arms race, threatening, at a vast cost, even to move into outer space. We believe that nothing can justify the continued

testing and development of nuclear weapons. The time to stop is now."

In its Statement on Disarmament the assembly urges the people of Europe and political leaders "to abandon the patterns of mutual distrust and instead develop measures for a common security, giving all people and nations the possibility to live without nuclear threat and external interventions. Although the process of eliminating wars in Europe requires mutual and balanced conventional and nuclear disarmament, our present European situation demands unilateral steps by each party concerned." The assembly called on the Soviet Union to extend once again its moratorium on nuclear tests and urged all nuclear powers to follow suit without delay.

The assembly decided to call a Christian peace assembly with the participation of all Churches in the countries signatories to the Helsinki Final Act. This Northern Assembly of Peace, as it has come to be called, should become a weighty contribution of all the Churches of Europe and Northern America into the process leading to the World Ecumenical Council for Peace. The Christians of Europe live in a world subject to great changes caused by social and technological progress. Believers cannot stand aside when it is necessary to bend all forces of human society to resolve problems involved in averting the nuclear menace and also problems of social and economic injustice, intolerance, prejudice, consumerism and loss of spirituality.

In the context of all these tasks, Christians in the Soviet Union and men of goodwill

throughout the world regard as a document of paramount importance and topicality the Delhi Declaration on Principles of a Nuclear-Weapon-Free and Non-Violent World signed by the General Secretary of the CPSU Central Committee, M. S. Gorbachev, and the Indian Prime Minister Rajiv Gandhi in New Delhi on November 27, 1986. The Declaration gives a profound analysis of current international developments and suggests concrete and realistic steps for easing international tension and improving international relations. It calls on all people on Earth, irrespective of sex, colour of skin and religion, to pool their efforts and work out a new concept of peace that would guarantee the survival of mankind. Especially deserving of support is the proposal to conclude an "international convention banning the use or threat of use of nuclear weapons." This convention would be a concrete step towards complete nuclear disarmament which is supported and eagerly expected by all judicious people in the world.

On behalf of the Russian Orthodox Church I would like to extend cordial greetings to the leadership of our society and to all the participants in this meeting and its guests. I would like to express my deep conviction that the tasks and objectives of the "Rodina" Society, the work of its members within this country and outside it will steadfastly serve to promote the lofty ideals of peace, justice and mutual understanding of people in the name of life and happiness on Earth.



ORTHODOX SISTER CHURCHES

Third Pre-Council Pan-Orthodox Conference

The Third Pre-Council Pan-Orthodox Conference was held at the invitation of His Holiness Patriarch Dimitrios I of Constantinople at the Orthodox Centre of the Constantinople Patriarchate in Chambesey, near Geneva, from October 28 to November 6, 1986. It was attended, from the Constantinople Patriarchate, by Metropolitan Chrysostomos of Myra (Conference chairman), Archbishop George of Eudokiade, Metropolitan Bartholomaïos of Philadelphia, Metropolitan Pavlos of Sweden and All Scandinavia—delegation members, Protopresbyter Georgios Tsetsis, Prof. Emmanuil Photiadis, Prof. Basilios Anagnostopoulos, Theodoros Zisis—counsellors, Deacon Meliton Karas—secretary; from the Alexandrian Patriarchate, by Metropolitan Parthenios of Carthage, Metropolitan Paulos of Hermoupolis, Metropolitan Timotheos of Central Africa, Metropolitan Petros of Aksum; from the Antiochene Patriarchate, by Metropolitan Georgios of the Mountains of Lebanon, Metropolitan Elias of Beirut, Archpriest Joseph Allen, Albert Laham; from the Jerusalem Patriarchate, by Metropolitan Germanos of Petra, Chief Secretary of the Holy Synod Archimandrite Timotheos, Prof. Georgios Galitis and Prof. Vlasios Phidas; from the Moscow Patriarchate, by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation), Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop Longin of Düsseldorf—delegation members, Protopresbyter Prof. Vitaliy Borovoi, Archpriest Prof. Nikolai Gundyayev, Dr. A. S. Buyevsky, G. N. Skobei—counsellors, Prof. B. A. Nelyubov—secretary; from the Georgian Patriarchate, by Metropolitan David of Sukhumi and Abkhazia, Bishop Zosima of Tsilka, Archpriest Guram Shalamberidze—delegation members, B. Gagua—counsellor; from the Serbian Patriarchate, by Bishop Sava of Sumadija, Dr. Stojan Gošević, Miloš Vesin; from the Romanian Patriarchate, by Metropolitan Antonie of Transylvania, Metropolitan Nicolae of Banat, Bishop Niffon of Plojești, Archpriest Prof. Ion Bria—delegation members, Archpriests Prof. Stefan Alexe and Prof. Dimitre Popescu—counsellors; from the Bulgarian Patriarchate, by Metropolitan Pankratii of Stara Zagora, Metropolitan Kalinik of Vratsa, Metropolitan Joanikij of Sliven, Bishop Dometian of Znepole—delegation members, Staurophorous

Holy Oikonomos Prof. Nikolai Shivarov, Prof. Totyu Koev, Ivan Dimitrov, Petko Balchev—counsellors, Aleksander Gospodinov—secretary; from the Church of Cyprus, by Metropolitan Chrysostomos of Paphos, Chorepiscopus Barnabas of Salamis, Archimandrite Basilios, Dr. Andreas Mitsidis; from the Church of Hellas, by Metropolitan Panteleimon of Corinth, Metropolitan Christódoulos of Dimitrias, Metropolitan Chrysostomos of Peristerion, Metropolitan Meletios of Nikopolis; from the Polish Church, by Bishop Jeremiah of Wroclaw, Father Jerzy Tofiluk, N. Kozłowski; from the Czechoslovak Church, by Metropolitan Dorotej of Prague and All Czechoslovakia, Bishop Nikolaj of Prešov, Bishop Jan of Michalovce, Protopresbyter Dr. Jaroslav Suvarský; from the Finnish Autonomous Church, by Metropolitan John of Helsingfors, Father Veikko Purmonen.

On October 28, the delegation of the Russian Orthodox Church paid visits to Metropolitan Damaskinos of Switzerland, Secretary of the Secretariat for the Preparation of the Holy and Great Council and Acting Secretary of the Third Pan-Orthodox Pre-Council Conference, and to Conference Chairman Metropolitan Chrysostomos of Myra.

On the evening of that day the heads of the delegations met to discuss the agenda of the Third Pre-Council Conference; the assignment of the delegation members and counsellors to the four commissions of the Conference; the formation of a commission to draw up the agenda of the Fourth Pre-Council Conference; adoption of the rules of procedure for the Pre-Council Pan-Orthodox Conferences drawn up in February 1986 at a session of the Inter-Orthodox Commission for the Preparation of the Council, on the basis of drafts submitted by the delegation of the Russian Church and the Secretariat for the Preparation of the Council. The proposals worked out at the meeting of the heads of the delegations were later unanimously endorsed at a plenary sitting of the Pre-Council Conference.

On October 29, following Divine Liturgy celebrated by Metropolitan Chrysostomos of Paphos (Church of Cyprus), the Third Pre-Council Pan-Orthodox Conference solemnly opened at the Orthodox Centre's Church of St. Paul the Apostle. Conference Chairman Metropolitan

Chrysostomos of Myra greeted the participants on behalf of Patriarch Dimitrios I of Constantinople. There was also an address of greeting by the director of the Chambesy Orthodox Centre, Metropolitan Damaskinos of Switzerland. He expressed his joy at the fact that the Conference was taking place at the Orthodox Centre he heads, which had celebrated its twentieth anniversary in 1986. There followed addresses of greeting by the heads of the delegations.

On behalf of His Holiness Patriarch Pimen of Moscow and All Russia the Conference was greeted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. He stressed that the Holy Orthodox Church had imposed on the Conference participants a great responsibility before God and history whose task it was to continue the preparations, begun 25 years ago, for the Holy and Great Pan-Orthodox Council. The point and purpose of this work was to witness to the unity of the Holy Church and her faith, a unity preserved in the centuries-old Tradition and in the consciousness of Church Plenitude. Quoting the Apostle St. Paul, the head of the delegation of the Russian Church called on the Conference participants to "seek to fulfil the work to be done not *through strife or vainglory* (Phil. 2.3), but with the fear of God, with love for the truth and with Christian humility".

The work of the Conference proceeded at plenary sessions and in the four commissions, which, on the basis of agreed texts adopted by the Inter-Orthodox Commission in February 1986, elaborated the following subjects of the agenda:

1st Commission: "The Importance of Fasting and Its Observance Today". Commission Chairman: Metropolitan Dorotej of Prague and All Czechoslovakia; Secretary: Professor B. Anagnostopoulos. The Russian Church was represented in the Commission by Bishop Longin of Düsseldorf and Archpriest Prof. Nikolai Gundyaev.

2nd Commission: "The Relation of the Orthodox Church to the Rest of the Christian World". Chairman: Metropolitan Antonie of Transylvania; Secretary: Professor V. Phidas. The Russian Church was represented by Metropolitan Filaret of Kiev and Galich and G. N. Skobei.

3rd Commission: "The Orthodox Church and the Ecumenical Movement". Chairman: Metropolitan Filaret of Minsk and Byelorussia; Secretary: Protopresbyter Georgios Tsetsis. The Commission also included Protopresbyter Vitaliy Borovoi, a counsellor to the delegation of the Russian Church.

4th Commission: "The Contribution of the Orthodox Church to Ensuring the Triumph of Peace, Justice, Freedom, Brotherhood and Love among Peoples and to Ending Racial and Other

Discrimination". Chairman: Metropolitan Pankratij of Stara Zagora; Secretaries: Dr. A. S. Buevsky and Prof. Th. Zisis. Metropolitan Yuvnally of Krutitsy and Kolomna and Professor B. A. Nelyubov took part in the work of the Commission on behalf of the Russian Church.

The texts drawn up in the Commissions were discussed at plenary sessions and unanimously adopted as Conference resolutions to be submitted to the Holy and Great Council.

The 1st Commission's document, on fasting, describes the fast as a great spiritual feat and the highest expression of Orthodoxy's ascetic ideal; as the path of abstinence, penitence and spiritual unfolding. At the same time, it points out that the Church, in her pastoral care for her children, is guided by the principles of humane economia and that individual Local Churches may in certain cases modify the standard rules on fasting according to their spiritual judgment, e. g., when necessitated by sickness, special working conditions, the climate or other such circumstances.

The document of the 2nd Commission, on the relation of the Orthodox Church to the rest of the Christian world, expresses her readiness to carry on a dialogue with adherents of other Christian confessions. The Orthodox Church, being One Holy Catholic and Apostolic Church, is fully aware of her responsibility for the unity of the Christian world. She recognizes the reality of all Christian Churches and confessions, but bases her relations with them on bringing out the community of the doctrine on the Church, in particular of the teaching on apostolic succession, the Sacraments, priesthood and grace. Moreover, the Orthodox Church considers that the success of theological dialogues depends not only on the efforts of people, but also on the beneficent help of the Lord, Who prayed: *That they all may be one* (Jn. 17. 21).

In theological dialogues with representatives of the Anglican, Old Catholic, Ancient Oriental (non-Chalcedonian), Roman Catholic, Lutheran and Reformed Churches, Orthodox theologians are confronted with serious, primarily ecclesiological, problems. Success in such dialogues is impeded by such phenomena as the Union, proselytism, the ordination of women, etc. It has been decided to hold an Inter-Orthodox theological symposium to discuss the "ordination of women" in the light of Orthodox Tradition.

The document of the 3rd Commission, on the ecumenical movement, formulates the position of the Orthodox Church, which has always sought to draw the various Christian Churches and denominations into joint endeavours to restore the unity of faith. The Orthodox Churches take an active part in the work of the World Council of Churches and other ecumenical orga-

nizations in the sphere of theological and inter-religious dialogue, evangelization, diakonia, theological education, and the fight against racism and for the triumph of the ideas of peace and justice. The Orthodox Church hopes to increase her contribution to the WCC activities and prays for the advent of the day when the Lord's words will come true *and there shall be one fold, and one shepherd* (Jn. 10. 16).

The document of the 4th Commission, "The Contribution of the Orthodox Church to Ensuring the Triumph of Peace, Justice, Freedom, Brotherhood and Love among Peoples and to Ending Racial and Other Discrimination", attracted special attention among the Conference participants, since the problems it deals with are today a vital concern not only of the Orthodox Church, but of all Christians, all religions and, ultimately, all mankind. The text reflects the Orthodox teaching on the dignity of the human personality, on the freedom of man, on the link between peace and justice, and on peace as the negation of war. It also throws light on the problems of racial and other discrimination.

A special commission composed of Metropolitan Damaskinos of Switzerland, Protobishop Prof. Vitaliy Borovoi and Archpriest Prof. Stefan Alexe, submitted a report on the progress of the preparations for the Holy and Great Council. On its basis, the Conference adopted a document entitled "Procedure and Agenda of the Fourth Pan-Orthodox Pre-Council Conference", which recommends working out the following four subjects: The Diaspora; Autocephaly and the Method of Its Proclamation; Autonomy and the Method of Its Proclamation; Diptychs.

The Fourth Pre-Council Conference will be called after unity of views has been reached on these subjects within the Inter-Orthodox Commission for the Preparation of the Council.

On Sunday, November 2, the heads of the delegations of the Local Orthodox Churches celebrated Divine Liturgy at the Church of St. Paul the Apostle. It was attended by Conference participants and parishioners. The divine service was followed by a dinner given on behalf of the Constantinople Patriarchate. Present as guests at the divine service and the dinner were representatives of the local authorities and distinguished Church and ecumenical workers, including the Rev. Jean-Pierre Jornaud, President of the Federation of the Protestant Churches of Switzerland, Metropolitan Paulos Mar Gregorios of New Delhi (Orthodox Syrian Church of the East, India), the Rev. Dr. Emilio Castro, General Secretary of the World Council

of Churches, Dr. Glen G. Williams, General Secretary of the Conference of European Churches, and his successor, Jean Fischer, Dr. Jonas Jonson, representative of the general secretary of the Lutheran World Federation, Monsignor Fernand Emonét, representative of Pierre Mammie, the Roman Catholic Bishop of Lausanne, Geneva and Fribourg.

While the Third Pan-Orthodox Pre-Council Conference was in progress, the heads of the delegations of the Local Orthodox Churches paid a number of official visits.

On October 31, they were received by Christian Grobét, Chairman of the State Council of the Geneva Canton. Present at the reception were members of the Cantonal Council.

On November 3, the heads of the delegations of the Orthodox Churches visited the headquarters of the World Council of Churches and the Conference of European Churches in Geneva, where they were welcomed by WCC General Secretary the Rev. Dr. Emilio Castro and members of the Orthodox Working Group, and by CEC General Secretary Dr. Glen G. Williams, his successor Jean Fischer and Archpriest Prof. Dimitrie Popescu, senior officer of the Theological Studies Section.

On November 4, the heads of the delegations of the Pre-Council Conference visited the headquarters of the National Reformed Church in Geneva. They were received by NRC General Secretary, René Widmer. Also present at the reception were Chairman of the Consistory Christian Ageut, Deputy Chairman of the Executive Commission William MacComish and Commission members.

On November 6, Metropolitan Filaret of Kiev and Galich, head of the delegation of the Russian Orthodox Church, celebrated Divine Liturgy at the church of the Chambesey Orthodox Centre to mark the closure of the Third Pan-Orthodox Pre-Council Conference.

The delegation of the Russian Orthodox Church was leaving Chambesey with feelings of heartfelt gratitude to Metropolitan Damaskinos of Switzerland, Secretary of the Secretariat for the Preparation of the Holy and Great Council and Director of the Orthodox Centre of the Constantinople Patriarchate. The Russian churchmen were thankful for the cordial reception and the favourable conditions created for the Conference participants. The delegation was returning home trusting that, with God's help, the Pan-Orthodox meeting would mark a further contribution to preparing the Holy and Great Council of the Eastern Orthodox Church.

G. SKOBEI

Eight Centuries of Studenica

In 1986 the Serbian Orthodox Church marked solemnly the 800th anniversary of the Studenica Monastery—the cradle of Serbian national culture, the spiritual centre of mediaeval Serbia, with which the establishment of the Serbian Church's autocephaly is closely linked.

The name Studenica became the symbol of the period when Orthodoxy was finally confirmed by the Serbian nation; of the formation of national self-awareness and the consolidation of statehood under the Nemanjich Dynasty (12th-14th centuries). The monastery is situated in the picturesque Radočelo Mountains, on the banks of the small Studenica River (which means "spring water"), eleven kilometres from its confluence with the Ibar River. According to tradition there were many heathen temples there in ancient times. Probably that was the reason why, in 1183, the unifier of the Serbian lands, the forefather of the dynasty, Grand Duke Stefan Nemanja built on this spot a church which was dedicated to the Dormition of the Holy Mother of God the Benefactress (Evergetis), thereby laying the foundation for the new monastery. In 1196 the mighty prince gave his throne to his son and entered the Studenica monastery where he was professed and named Simeon. At that time the building of the cathedral church was being completed by Western craftsmen presumably from southern Italy. The architecture of the cathedral is Byzantine, however, its external aspect, the masonry and elements of its decor, reminds one of the Romanesque. This constitutes the originality of the Studenica cathedral, which unites elements of the Byzantine East and Romanic West.

In 1197, Simeon Nemanja left Studenica to join his son, Sava, who was a monk on Mount Athos. After his death in 1200, Simeon was canonized by the hagiographers. For several years the relics of St. Simeon reposed in the Serbian Hilandari Monastery on Mount Athos. In 1206, they were solemnly translated by his son, Sava, to Studenica where they began to exude healing chrism. Thus the holy prince conducted the spiritual unification of his people even after his death, curing the spiritual and physical ailments of the multitudes of pilgrims coming to Studenica.

At the time of the translation of the relics of St. Simeon the Myrrh-Exuding, Serbia was ecclesiastically under the jurisdiction of the Ohrid Archbishopric. Sava, returning to his homeland in the rank of archimandrite, became the dean of the Studenica monastery. There he concluded the work on compiling the monastery



Studenica. The Cathedral of the Most Holy Mother of God (Evergetis)

Rule, the first chapter of which is the *Life of St. Simeon Nemanja*. The Rule became the first step on the way to the creation of an independent Serbian Church. According to the Studenica Typicon the monastery was autonomous and its deans were appointed by the grand dukes of Serbia. Thus the beginning was laid for the freeing of the Serbian Church from subjection to the Greek Ohrid Archbishopric; it was completely implemented in 1219 when Sava was consecrated Archbishop of Serbia by Patriarch Manuilos of Constantinople (1217-1222), and became the first Primate of the Autocephalous Serbian Church.

In the years when he was superior at Studenica St. Sava (1206-1217), with the help of his brothers, Grand Duke Stefan the First Crowned and Prince Vukan, had the Church of the Most Holy Mother of God painted. The frescos painted in 1208-1209, partly preserved to this day, were the work of Greek masters, however, the inscriptions were made in Church Slavonic. The most venerated icon in the church is a fresco of the Mother of God on the south-western pilaster of the church which is entitled: "of Studenica".

Around 1235 the grandson of Stefan Nemanja, King Stefan Radoslav, built an annex to the cathedral church in which one of the chapels was dedicated to St. Simeon the Myrrh-Exuding. Subsequently, King Milutin (1282-1321) built the Church of Sts. Joachim and Anne to the south of the Church of the Mother of God the

Benefactress; the former began to be called "Kraleva" (King's Church); it was painted right then. Preserved from the days of St. Sava are the refectory and a small church dedicated to St. Nicholas with fragments of murals painted in the second half of the 13th century.

In those distant times Studenica was also the centre of book learning and education, possessing as it did the largest library in the Balkans. Many of the hegumens were Athonite monks who were living transmitters of the spiritual traditions of the hagiorites.

Professed at the Studenica monastery were King Stefan the First Crowned (Monk Simon) and King Stefan Radoslav (Monk Jovan) who died there. Together with them buried at the monastery are Prince Vukan and other representatives of the Nemanjich dynasty.

After the final conquest of Serbia by the Turks in 1459, the Studenica monastery was repeatedly sacked and destroyed, but each time it revived again in order to strengthen the spirit of the people and serve as a lamp of Orthodox faith during the hard times of the foreign yoke. The greatest ruin of Studenica was caused by the Austro-Turkish wars in the 16th-18th centuries. After the restoration of the Patriarchate of Peć in 1557, the murals in the Church of the Mother of God were renewed (1569). One of the 17th-century engravings depicts the Studenica monastery as a fortress with many churches, belfries and other structures.

In the 17th-19th centuries, the Studenica hegumens and monks often travelled to Russia, a country of the kindred faith, where they received significant material aid. In 1663, Tsar Aleksei Mikhailovich gave Archimandrite Neofit of the Studenica monastery a deed according to which his monastery could receive "alms" in Russia every five years. The Studenica hegumens brought from Russia service books, icons, vestments and church utensils.

The recent restoration and conservation works in the monastery have started in 1948 and continue to this day. During this period the Studenica monastery had acquired its ancient aspect: the old murals have been renovated and extant edifices restored. The Studenica Monastery of the Dormition is today within the bounds of the Žicha Diocese. The brotherhood comprises ten monks headed by the superior Protosynkellos Jovan Mladenović.

The celebrations of the jubilee of the ancient Serbian cloister began on January 27, 1986, the Feast of St. Sava of Serbia. The principal solemnities took place at the Studenica monastery on May 18, the 3rd Sunday after Easter, on the eve of the Feast of the Translation of the Relics of St. Sava.

His Holiness Patriarch German of Serbia and

all the venerable hierarchs of the Serbian Church arrived in Studenica on May 17 to attend the regular session of the Holy Congregation of Bishops. In the evening a solemn All-Night Vigil was held in the Church of the Mother of God the Benefactress. Several expositions devoted to the 800th anniversary of Studenica opened at the monastery on that day.

On May 18, Divine Liturgy, led by His Holiness Patriarch German, was celebrated in the open air. Participating in the service were 20 hierarchs, 22 priests and 14 deacons. About 100,000 pilgrims gathered there from all over the country for the festivity. During the Liturgy, His Holiness Patriarch German delivered a sermon on the great significance of the Studenica monastery in the religious history of the Serbian nation.

After the Liturgy there was a jubilee meeting which was attended by representatives of the government of the Socialist Republic of Serbia, and of public and religious organizations, as well as scholars, artists and guests from abroad. The meeting was addressed by Bishop Stefan of Žicha, Staurophorous Archpriest Dr. Dušan Kašić and dean of the monastery, Protosynkellos Jovan. The Deputy President of the Presidium of the Socialist Republic of Serbia, V. Bulatović, spoke on behalf of the government. A letter of greeting from the General Secretary of the World Council of Churches, the Rev. Dr. Emilio Castro, was read out. On behalf of His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod and the Plenitude of the Russian Orthodox Church, the gathering was congratulated by Archpriest Vasilii Tarasyev, Dean of the Holy Trinity Podvorye Church of the Moscow Patriarchate in Belgrade. He presented the dean of the monastery with a memorial medal from His Holiness Patriarch Pimen.

Archpriest Prof. Dušan Kašić, of the Belgrade Theological Faculty, described the preparations of the Serbian Patriarchate for the 800th anniversary of Studenica. The Holy Congregation of Bishops of the Serbian Orthodox Church at its jubilee session instituted a new ecclesiastical award—the Order of St. Sava (three classes); the first to be awarded were Their Holinesses Patriarch Pimen of Moscow and All Russia and Patriarch German of Serbia. The jubilee year also saw another edition of the service book *Serblyak* which is a collection of services to Serbian saints. Published also was a special illustrated edition of *Eight Centuries of Studenica* which includes articles about this ancient Serbian cloister as a monument of history, religious culture and art.

The jubilee meeting concluded with the singing of festal hymns by the choirs of priests of

the Žiča Diocese, of the St. Nicholas and Ascension Convents of Žiča, as well as the students of the Belgrade Theological Faculty. And then in seven marquees, set up in the grounds of the monastery, refreshments were served for the pilgrims and guests.

The jubilee celebrations of the Serbian Church concluded with a patriarchal service held at the Studenica monastery on October 7, 1986, the Feast of St. Simon the Monk, who was the Grand Duke and King of Serbia, Stefan the First Crowned, and one of the founders and inhabitants of the monastery. After the Divine Liturgy, His Holiness Patriarch German presented the monastery brotherhood with the Order of St. Sava, 1st Class, awarded by the Holy Synod of the Serbian Church to the Studenica monastery to mark its 800 years of

service of the Serbian nation. Then Patriarch German blessed the memorial plaque on the northern wall of the chapel built on by King Radoslav to the cathedral church at Studenica.

An ecclesio-historical symposium on the theme "Studenica in the Life of the Church and History of the Serbian Nation" was held at the Theological Faculty of the Serbian Orthodox Church in Belgrade on October 5-6.

Citing the words of His Holiness Patriarch German: "Studenica was built to unite Heaven and Earth". Studenica, the mother of Serbian churches, continues its ministry, witnessing to the fact that the spiritual heritage of St. Sava is alive in the hearts of the faithful children of the Serbian Orthodox Church.

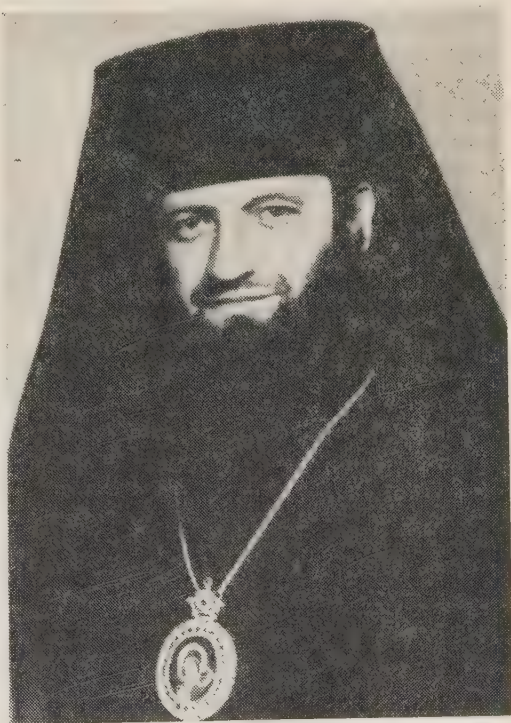
V. BELOV

New Bishop of the Bulgarian Church

On July 6, 1986, His Holiness Patriarch Maksim of Bulgaria with an assembly of hierarchs, during Divine Liturgy in the Patriarchal Cathedral of St. Aleksandr Nevsky in Sofia, consecrated Archimandrite Galaktion, the Father Superior of the Bachkovo Monastery of the Dormition, Bishop of Velitsa, Vicar of the Vidin Metropolitanate.

Bishop Galaktion (secular name Georgiy Tabakov) was born on February 26, 1949, in the village of Vetren, Pazardzhik District, in a pious Orthodox family. After graduation from the Sofia Theological Seminary, he was professed on July 12, 1969, by Metropolitan Pankratiy of Stara Zagora at the Maglizh cloister. On July 27, 1969, he was ordained hierodeacon by Bishop Gerasim of Branichevo, and on September 28, 1970, hieromonk. In 1969, he entered the Sofia Theological Academy. From October 1, 1970, Hieromonk Galaktion fulfilled the obedience of officiating priest at the Maglizh convent of the Stara Zagora diocese, and on July 1, 1976, he was appointed protosynkel of the Vratsa Metropolitanate. On December 25, 1976, he was raised to the rank of archimandrite.

After graduation from the Sofia Theological Academy, Hieromonk Galaktion studied from 1978 to 1980 at the Moscow Theological Academy as a postgraduate, and the degree of Candidate of Theology was conferred upon him. From 1981 to 1982 he studied at the Roman Catholic Institute of Eastern Churches in Regensburg. Upon his return to Bulgaria, he was



Bishop Galaktion
of Velitsa

appointed on December 1, 1982, father superior of the Rila monastery, and on July 1, 1985, father superior of the Bachkovo cloister.



For the 25th Anniversary of the Entry of the Russian Orthodox Church into the World Council of Churches

I

The Russian Orthodox Church officially joined the World Council of Churches at the 3rd WCC Assembly in New Delhi in 1961. In his address to the assembly His Holiness Patriarch Aleksiy of Moscow and All Russia stated: "At all times of her existence the Russian Orthodox Church has consistently given priority to the commandment on the Christians' unity, on the oneness in God of all followers of Christ the Saviour (Jn. 17. 11, 21-23). That is why the goals and tasks the World Council of Churches sets with a view to bringing the currently disunited Christendom closer together are near and dear to the Russian Orthodox Church" (Aleksiy, Patriarch of Moscow and All Russia, "Address to the 3rd Assembly of the World Council of Churches".—In: *Sermons, Speeches, Messages, Addresses*, Moscow, 1963, Vol. IV, p. 213). Indeed, the entry of our Church into the World Council of Churches was a logical, by no means fortuitous step, since ecumenical sentiments are inherent in our conciliar Orthodox consciousness. Suffice it to recall certain names and events of Russian history.

The 19th century is the heyday of ecumenical thinking which produced such figures as the theologian and religious philosopher A. S. Khomyakov (1804-1860), who carried on an interesting correspondence with the noted Anglican theologian William Palmer (1803-1885), and as the religious philosopher Vladimir Solovyev (1853-1900), whose real significance lay, to quote G. Florovsky (1893-1979), in "his acute sense of Christian unity, of the common history and destiny of Christendom, his firm conviction that Christianity is the Church". ("The Orthodox Churches and the Ecumenical Movement Prior to 1910."—In the book: *A History of the Ecumenical Movement. 1517-1948*. 2nd ed. London, 1967, p. 215.

The initiation of contacts with the Old Catholic Church formed in the late 19th century was a landmark in the history of ecumenical thinking of the Russian Church. An important part in the Orthodox-Old Catholic dialogue was played by Prof. V. V. Bolotov of the St. Petersburg academy (1854-1900), Protopresbyter Ioann Yanyshhev (1826-1910), Prof. I. T. Osinin (1853-1887), V. A. Kerensky, A. A. Kireyev († 1911) and other distinguished personalities.

Russian theologians, both laymen and clerics, attended Old Catholic congresses and participated in the well-known Bonn conferences. A considerable number of laymen and clerics of the Russian Church united to form the Friends of Religious Education Society, whose members also took an active part in the newly started dialogue.

The long-standing contacts of the Russian Orthodox Church with the Protestant Episcopal Church in the USA and the Church of England are well known. In the 1860s, the Episcopal Church set up a Russo-Greek Committee to handle relations with the Orthodox Churches. The Committee included Russian theologians. Theological contacts and dialogue with the Anglican Church, initiated under the rule of Peter the Great, became especially lively in the second half of the 19th century. A high-ranking delegation of the Church of England attended the celebration of the 900th anniversary of the Baptism of Russ. On the instructions of the Holy Synod, Archbishop Antony (Vadkovsky; 1846-1912) of Finland and Vyborg visited England to take part in the festivities on the occasion of the 60th anniversary of the coronation of Queen Victoria. The Vladyka met with the Archbishop of Canterbury and many hierarchs, clerics and theologians of the Church of England. A Society of Friends of the Church of England was formed in Russia. Archbishop Evlogiy (Georgievsky; 1868-1946) of Volyn, member of the State Duma (subsequently Metropolitan of the Russian Church in Western Europe), was its first president. He was succeeded in this capacity by Archbishop Sergiy of Finland (subsequently Patriarch of Moscow and All Russia, 1867-1944). The society did a great deal to promote the dialogue with the Church of England.

The formation of ecumenical attitudes was not a smooth process. The initial contacts not infrequently gave rise to a complicated dilemma. Characteristically, however, even when the ecumenical movement was taking its first organizational steps (Edinburgh, 1910), the non-Orthodox circles involved evinced a desire to cooperate with our Church.

This desire found expression, in particular, in the special invitations to the Russian Church to participate in promoting the nascent move-

ment. Especially noteworthy were the activities of Bishop Charles Brent (1862-1929) and Robert Gardiner, the distinguished founding fathers of the ecumenical movement. Their correspondence with Archbishop Antony of Kharkov (1863-1936) and Prof. V. A. Troitsky (later Archbishop Ilarion, 1866-1929) was highly interesting theologically and very important in bringing out the existing ecclesiological differences. His Holiness Patriarch Pimen of Moscow and All Russia points out that reflected in this correspondence was "this difficult dilemma raised by the question of our attitude to the original Western, Anglican and Protestant ecumenism" ("The Orthodox View on Modern Ecumenism".—In the book: Pimen, Patriarch of Moscow and All Russia. *Sermons, Speeches, Messages, Addresses*. 1957-1977, Moscow, 1977, Vol. 1, p. 322).

Of considerable value was also the letter by Patriarch Tikhon (1865-1925) wishing success to and blessing the first meetings of the Faith and Order Movement.

In this context, it would be unfair not to mention Archpriest Sergiy Bulgakov (†1944), Prof. V. N. Lossky (†1958), Archpriest Prof. Georgiy Florovsky (†1979), N. A. Berdyaev (†1948), L. A. Zander (†1964), N. M. Zernov (†1970)

and A. V. Kartashev (†1960) who, while not being "officially appointed" to represent the Russian Church in the Western ecumenical movement, were theologians, philosophers and historians of that Church. Many of them worked at the St. Sergiy of Radonezh Orthodox Theological Institute in Paris, which was founded in 1925 by Metropolitan Evlogiy, a hierarch of the Russian Orthodox Church, to carry on the traditions of Russian theology. (The ecumenical activities of the Russian theologians in the West were reflected, among other matters, in the journal *Put*, which was published in Paris.)

They actively contributed as theologians to the development of the two main ecumenical movements—"Faith and Order", and "Life and Work"—and were involved in conducting the annual Weeks of Prayer for Christian Unity. Many of them took a vigorous part in all the principal world ecumenical conferences: on Life and Work (Stockholm, 1925), on Faith and Order (Lausanne, 1927), the 2nd World Conference on Faith and Order (Edinburgh, 1937) and the 2nd Conference on Life and Work (Oxford, 1937). They were among the leading theologians and founding fathers of the ecumenical movement and of the World Council of



WCC General Secretary Dr. Emilio Castro, meeting with Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, on September 16, 1985. The meeting was attended by Bishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church to the WCC, Geneva

Churches which was being formed on its basis in the period between 1938 and 1948.

Representatives of the Institute took an active part in the annual Anglican-Orthodox congresses held in England from 1927 almost up to the beginning of World War II, and were members of the Fellowship of Saint Alban and Saint Sergius, all of which served to provide a favourable setting for the subsequent Anglican-Orthodox dialogue.

Preoccupied with the search for new forms of Church life in the changed social and political conditions brought about by the Great October Socialist Revolution and after the hard years of civil war and the resultant dislocation, our Church did not officially take part in establishing the World Council of Churches or in creating other channels for ecumenical contacts. As a result of the Soviet people's historic victory in the Great Patriotic War the Russian Orthodox Church was enabled to join actively in the ecumenical work and devote herself seriously to working out ecumenical problems. Her contacts with the fraternal Local Orthodox Churches and with other Churches and religious associations were consolidated and expanded.

The first such contact was the visit paid to this country, as long ago as September 1943, during the war, by a delegation of the Church of England led by the Archbishop of York, Dr. Cyril Garbett, who in subsequent years did much to promote our contacts with the World Council of Churches. The return visit took place in 1945. The Russian delegation was headed by Metropolitan Nikolai of Krutitsy and Kolomna who, as well as meeting representatives of Britain's religious circles, used the occasion to have several conversations with the prominent ecumenical leader, Dr. V. A. Visser't Hooft (1900-1985).

Our Church leaders had met and corresponded with distinguished representatives of the ecumenical circles even before 1945, i. e., prior to the establishment of the World Council of Churches. Our Church took a serious and thoughtful approach to determining her attitude to the ecumenical movement and the question of membership in the World Council of Churches, formed at the Amsterdam Assembly in 1948. As His Holiness Patriarch Pimen put it later, "It was an extremely difficult road, one which was complicated and fraught with vacillations".

In 1948 a Conference of Heads and Representatives of the Autocephalous Orthodox Churches was held in Moscow in connection with the 500th anniversary of the autocephaly of the Russian Orthodox Church. Attended by representatives of the majority of Orthodox Churches, the conference discussed in detail the new organizational form of the ecumenical movement

(the matter had also been dealt with at other meetings). The conference revealed a certain critical attitude to the invitation to take part in the assembly and join the World Council of Churches.

The criticisms levelled at the ecumenical movement by the Conference of Heads and Representatives of the Orthodox Churches were a characteristic manifestation of a circumspect and serious attitude to the ecumenical organization being established and, in particular, to the political orientation of the Council. In fact, later developments showed that predominant in the World Council of Churches in its formative period were a manifestly Protestant approach to theological problems and a purely "pro-Western character of the WCC structure, activities and socio-political orientation" (Pimen, Patriarch of Moscow and All Russia. *Op. cit.*, p. 322). The Council's subsequent evolution towards a more constructive and realistic attitude to the East-West problem in the sphere of practical activity and, theologically, towards the position formulated in the Toronto Declaration "The Church, the Churches and the World Council of Churches" (1950) removed these obstacles and contributed to our rapprochement with the WCC. It should be pointed out that this declaration remains to this day a document of special importance for Orthodox participation, as it reflects the main principles of the World Council of Churches that make possible, and provide room for, the ecclesiology of any Church and formalize the renunciation of attempts to impose any one doctrine on the essence of Christian unity.

The 1950s saw a considerable expansion of ties between the Russian Orthodox Church and the non-Orthodox world. The contacts and theological dialogue with the Church of England and the Episcopal Church in the USA became deeper. Ties with the Evangelical Church in Germany (FRG) and with the Churches of the Utrecht Union of the Old Catholic Churches were formed and consolidated. There began active cooperation and an exchange of delegations with the National Council of the Churches of Christ in the USA.

In August 1954 the 2nd WCC Assembly in Evanston (USA) supported the idea of international detente (in its resolution "Evanston Speaks"), a stance which was especially important in the period of the cold war. The Russian Orthodox Church seriously analyzed the assembly results.

The 1958 Utrecht meeting of representatives of our Church, led by Metropolitan Nikolai of Krutitsy and Kolomna, with WCC leaders went a long way to clarify the mutual positions, predetermining the entry of our Church into

the WCC. After the meeting, the Russian Orthodox Church dispatched a representative to Geneva (1959) for a more detailed study of the life and activities of the WCC, and sent her observers to the WCC Central Committee sessions in Rhodes Island, Greece (1959), and to sessions of the Commission on Faith and Order, and of the WCC Central Committee in St. Andrews, Scotland (1960).

In December 1959, the first WCC delegation, led by the Council's General Secretary, Dr. V. A. Visser't Hooft, visited Moscow. In the course of the official meetings a further drawing-together of views on a number of ecumenical questions was stated and measures to step up mutual contacts were outlined.

There followed, in 1960 and 1961, return visits to the WCC headquarters in Geneva by Head of the Department of External Church Relations Bishop Nikodim of Podolsk (subsequently Metropolitan of Leningrad and Novgorod), who discussed with Dr. V. A. Visser't Hooft questions relating to the possibility of the Russian Orthodox Church joining the World Council of Churches. As a result of these meetings, the Holy Synod, basing itself on the report by Head of the Department of External Church Relations Bishop Nikodim of Yaroslavl and Rostov and the recommendation of the Synodal Commission for Inter-Christian Relations, on March 30, 1961, adopted a resolution on the entry of the Russian Orthodox Church into the World Council of Churches. The resolution was endorsed by the Episcopal Council of 1961 and the Local Council in 1971.

From November 18 to December 6, 1961, the 3rd WCC Assembly was held in New Delhi, India. It was attended by a 17-member delegation of the Russian Orthodox Church, led by the Head of the Department of External Church Relations Archbishop Nikodim of Yaroslavl and Rostov. On November 20, the Russian Church was admitted to WCC membership.

The representatives of the Russian Orthodox Church took the most active part in the deliberations of the Assembly. On their initiative and with their active participation, the new Basis of the WCC was formulated and adopted, and many questions concerning the Commission on Faith and Order were worked out, including the Delhi Statement on Unity, which was approved by the Assembly and has been the Commission's basic guiding document in all its activities ever since ("Concepts of Unity and Models of Church Union").

The all-Christian ideals of serving peace and justice were elaborated in New Delhi, in particular because the Assembly took place in India, a Third World country, and because many Churches from developing countries participated,

and also because at that Assembly the WCC was joined by several Churches from socialist countries (the Russian Orthodox Church and the Orthodox Churches of Bulgaria, Romania and Poland), all of which have a special interest in problems of Christian unity, of establishing lasting and just peace on Earth, of ending the arms race (especially the nuclear race), and of bringing about equitable international cooperation.

II

Later on Metropolitan Nikodim defined the purpose and significance of our accession to the WCC thus: "The Russian Orthodox Church joined the World Council of Churches in order to testify to her Orthodoxy and to cooperate with other Christian Churches and denominations in joint testimony, the joint service of peace and the joint striving for the unity of one and all under the one God head, our Lord Jesus Christ" (Metropolitan Nikodim, *The Russian Orthodox Church and the Ecumenical Movement. The Problem of Unity*. Manuscript, DECR Archives, p. 10).

These words express our understanding of the function of the World Council of Churches as an instrument of the Christian community in serving two main goals: unity and peace. As His Holiness Patriarch Pimen of Moscow and All Russia said later, "our Church was in favour of fair and consistent participation on the part of Christians and the ecumenical movement as a whole both in efforts to achieve Christian unity within the Church, and in endeavours directed towards building a fairer human society" (Pimen, Patriarch of Moscow and All Russia. *Op. cit.*, p. 327).

It was also an event of great importance for the Russian Orthodox Church. To quote Metropolitan Nikodim: "By joining the World Council of Churches the Russian Orthodox Church... obtained a venue enabling her more fully to reveal her inner content to the whole Christian world... It is also spiritually enriched by witnessing the virtues and love of our brothers in Christ representing, in the World Council of Churches, almost the entire Christian world." The Russian Orthodox Church "does justice to the organizational potential of the World Council and its role as a medium for dialogue between Christian confessions. She therefore considers it necessary to take part in the Council's work and contribute to its success by every means at her disposal" (*Op. cit.*, p. 10).

Twenty-five years have passed since the entry of the Russian Orthodox Church into the WCC but our position remains unchanged. In the life and activities of our Church it is displayed in

the very process of its participation in WCC programmes.

Our main concern is the preservation of the priorities. These are determined by our catholic consciousness and our special mission of spreading the Word of Christ in a socialist society. "It is the task of the WCC," His Holiness Patriarch Pimen said, "to seek out paths for the development of the all-Christian movement and the restoration of Christian unity" (Pimen, Patriarch of Moscow and All Russia. *Op. cit.*, p. 327). However, "one object of Church concern is the important and ever-present problem of human rights. We all know how strongly prevalent is social and economic inequality in the world and that it tramples upon many elementary human freedoms and rights; how widespread still are racial and national oppression, discrimination against women, exploitation of child labour and many other abuses. In these circumstances it is just to speak of the necessity for Churches to show due concern in the consolidation of human rights.

"We are all well aware of the weighty contribution of the WCC and its Commission of the Churches on International Affairs in impressing these and other questions upon the consciousness of the world public. By their many years of patient and painstaking work, they have brought broad Christian circles to a better understanding of the necessity of international detente. The Russian Orthodox Church has always striven to play an active role in these noble undertakings and always regarded service to peace on earth and fraternal cooperation among peoples of the world as a composite and integral part of her life and of her witness in Christ." (Pimen, Patriarch of Moscow and All Russia. *Op. cit.*, pp. 314-315).

His Holiness Patriarch Pimen also speaks highly of the Programme to Combat Racism: "I consider it appropriate to mention here our high regard for the work of the Programme to Combat Racism. We believe it to be a great attribute of the WCC that its structure at the present time should include this programme. Its initiative and drive are drawing the sympathies of our believers" (*Ibid.*).

We fully realize that all the activities and aspects of life of the World Council of Churches as a single ecumenical community are interlinked and interdependent, all are equally important for accomplishing the Council's main task.

Our involvement in the ecumenical movement, our participation in the assemblies and sessions of the Central and Executive Committees, commissions and working groups, of course, has an effect on the thinking and theology of our Church and is a serious incentive to theological action. It is nobody's secret that such intrinsic concepts of Orthodoxy as "tradition" and "conciliarity", apparently firmly established over the centuries, are now treated differently—in the light of the dialogues and ecumenical meetings—in the Orthodox world.

The development and perfection of the Lima Document on Baptism, Eucharist, and Ministry, while in many respects embodying our contribution to theological work, on the other hand offers us an opportunity for a more profound comprehension of ecclesiological problems and liturgical practice. Needless to say, our taking a fresh view of theological questions means no renunciation of our principles. We see it as a stimulation of theological thought, a period of theological pondering and creation, and this undoubtedly is having a beneficial effect on the development of our theological scholarship, on our participation in the activities of the World Council of Churches, and on the ecumenical movement as a whole.

Our participation and our Orthodox witness without doubt also influence the World Council of Churches, its self-awareness and the shaping of its various programmes and activities, both in serving the cause of Christian unity and in furthering the cause of justice and peace.

Together with the other Local Orthodox Churches we shall continue to witness before the Protestant majority to the Sacred Tradition of the One Undivided Early Apostolic Church.

At present our Church is actively involved in working out the most important, after Vancouver, theme of the World Council of Churches, "Justice, Peace and Integrity of Creation", and in preparing a World Conference on the subject, to be held in 1990. To the whole Christian community taking part in the ecumenical movement it is beyond all question that this event will further contribute to bringing Christian unity closer, to consolidating peace and justice and to establishing the consciousness of the unity of mankind.

Father IOANN SVIRIDOV

The Glory of God and the Way of Creation

In the Name of the Father, and of the Son, and of the Holy Spirit

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8. 19-23).

Beloved brothers and sisters in the Lord,

In the words of the Holy Apostle Paul on the groaning of creation, on the glory of the children of God, on adoption and redemption, is expressed the profound concept of the way followed by all creatures. Let us take the text: *the earnest expectation of the creature waiteth for the manifestation of the sons of God* (Rom. 8. 19). Note that here the concept *creature* (Gk. *ktisis*) is not opposed to the concept *the sons of God* and is united with it by the words *the earnest expectation*. Moreover, by the sons of God the Apostle St. Paul means those whom he calls in verse 9 of this chapter *living not in the flesh, but in the Spirit*.

The verb *waiteth* invariably includes the concept of a concrete object. It is not merely a senseless and aimless waiting. St. John Chrysostom says that expectation is a strong waiting for something good (*Homilies on the Epistle to the Romans* 14. 4). Such concrete good awaited by the creature is *the manifestation of the sons of God*. It is the same thing called by St. Paul in the 18th verse *the glory which shall be revealed in us* and in verse 21, *the glorious liberty of the children of God*.

Thus, in verse 19, the point is that all creation is in the process of waiting intensely and hopefully for the glorification of those who have believed in our Lord Jesus Christ; waiting for the complete triumph of faith and virtue.

Verses 20-21 disclose the concept *in hope*. Here it indicates the deep connection existing between all creation and man. This connection was detected way back when creation began to follow in the wake of man on the way to bondage, vanity and corruption. Moreover, St. Paul clarifies: *the creature was made subject to vanity*, that is, became subject to existence without true dignity in comparison with the perfection possessed by all creation at the beginning.

The word *subject* also means submit, that is,

creation itself, not having freedom of choice or will, could not evade the order ordained by God. So creation evaded the order due to a cause outside itself. St. Paul expresses this thought in the words *not willingly*. In the possession of freedom, creation is not like man, it is connected with man through subjection and constitutes with him one whole. Who made this connection and unity? The Lord! The words of St. Paul, *but by reason of him who hath subjected the same*, indicate the will of God, the Lord, Who right from the beginning of creation subjected the creature to man and then, when man fell, showed all creation the same path as for man, the lord of creation.

Hope, as is known, is the property of reasonable beings. But St. Paul applies the concept *in hope* to all creatures and thus widens the concept of living and thinking beings, placing man in the centre of all God's creation.

In order to indicate the special relationship existing between creation and man, St. Paul reveals in verse 21 the object of hope. Such an object is restoration, deliverance, recovery *from the bondage of corruption*. Here the term *corruption* means the same as vanity, although in the Old Testament understanding, vanity is somewhat broader than corruption (see Eccles. 1. 2 ff.). Freedom from bondage to corruption will arrive when man becomes completely healed, will be delivered from the power of sin, and restored again in the glory of God. As a result of this restoration, all creation will gain freedom and, together with it, a healthy and correct development. In this way, creation in the fall of man was abased to the bondage of corruption, but creation will be raised with the glorification of man.

This hope of freedom, healing and glorification constitute the principle cause for the groaning and suffering of all creation.

By the words *for we know*, St. Paul asserts the social fact of the life of the world. Characteristic for the life of the world is the process of constant movement. St. Paul describes this process of movement in two words *groaneth*

Sermon preached on September 11, 1986, at the IX General Assembly of the Conference of European Churches in Stirling, Scotland, during the Bible Hour.



Solemn ecumenical service of worship on the opening day of the IX CEC General Assembly in Stirling, Scotland, September 4, 1986. From left to right: Metropolitan Aleksey of Leningrad and Novgorod, the Rev. Dr. Andre Appel, the Rev. Dr. Glen Garfield Williams and the representative of the Church in Scotland

and travailleth. Both words hint that Nature experiences the same travail as a woman in labour (Jn. 16.21); this is indicated especially by the word *travailleth* (Gk. *sinodiki* derived from *odin*—travails). The Holy Apostle points out thereby that the pangs of nature are not aimless. The Kingdom of Death must be abolished and a new, immortal life must reign everywhere, and instead of corruptible beauty there will be incorruptible beauty. The present groaning and travail of creation are not without meaning, all creation must endure them on the way to the restoration of the glory of the children of God.

In verse 23, St. Paul again draws our attention to the idea of the future glorification of the sons of God. At the same time he insists on the unity of creation and man; *and not only they but ourselves also*, that is to say, the whole creation of God headed by man. *Ourselves also*, meaning Christians, *which have the firstfruits of the Spirit*; we have it as the first gift, the first of the benefits we shall enjoy in the future life.

Even we ourselves groan within ourselves, that is inside, humbly and meekly, without pride, not publicizing one's sorrow.

Waiting for the adoption, according to verse 15, believers in our Lord Jesus Christ *have already received the Spirit of adoption*, but only as an inner consciousness and as a known right which has not yet been implemented outside and in its full form.

Waiting for... the redemption of our body, that is its deliverance from all the imperfections of the present phase of its existence, or rather, corruption (v. 21), when it will become incorruptible (Phil. 3. 21; 2 Cor. 5. 2 ff.; 1 Cor. 15. 51). This will be accomplished either through resurrection (for the dead 1 Cor. 15. 42 ff.), or through change, for those who will live to see the Second Coming of Christ (1 Cor. 15. 52).

These verses cited from Holy Scripture disclose the entire way, or rather, the purpose of all creation.

The fact is that the whole world was created by the Lord for glory and bliss. To confirm and manifest Divine Glory in the creature, natural

world, is the great vocation and purpose of man.

All creatures by nature are not evil and men by nature are not sinful. Concerning the whole creation, it says in Holy Scripture: *And God saw that it was good* (Gen. 1. 10, 12).

Here the question arises: If everything is so good, then why the groaning? Why do creatures suffer?

The answers to these questions are well known to every Christian.

Sin is rife in the world. And sin, as is well known, is lawlessness (1 Jn. 3. 4), and increase of lawlessness causes love to cool in many (Mt. 24. 12). Sin is sickness in the healthy organism of the whole creation. *God is love* (1 Jn. 4. 8). Therefore, the cooling of love in man is a sure sign that man has withdrawn from the true Living Lord.

According to the Bible narrative, the essential aspect of the temptation of the first parents consisted in the fact that they wanted to be *as gods* (Gen. 3. 5). This is precisely how our life began, our history after the Fall. It began with the desire of our first parents to taste the miraculous fruit of the tree, in order to come to know the higher mysteries of being. Man's thirst for life, his urge towards happiness and perfection, his faith, his desire to go beyond the gravitation of the Earth—all this finds an adequate form of expression in the aspiration to communicate in what is more perfect, more lofty, pure and holy. The image of holiness and perfection was manifested to us by our Lord Jesus Christ. *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48). Throughout the history of mankind, all that was the best and genuinely life-giving, was guided by love for perfection. When love for perfection died there began an unfeeling and meaningless existence. Where there is an absence of reverence for life as something holy, of desire for perfection as the loftiest mystery of being, of worship of God, there is no true understanding of the purpose of world life. *For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee...* (Is. 38. 18-19).

In the light of the New Testament Revelation manifested to us in the person of the God-Man, it became clear that man's calling is the attainment of perfection in the image of the Heavenly Father, striving for sonship of God, righteousness, and inner spiritual discipline.

Therefore, the sin of the first parents was not in their desire for divine perfection, but in their aspiration for external, isolated, and absolute perfection. Not to be with God and in God, but to be God.

The true life of man consists not in limited knowledge and power, not in formal sanctity and justice, not in temporal felicity and contentment, but in the aspiration for knowledge, bliss, and perfection. The source of this aspiration is man's awareness of his divine origin, the realization that God is his beginning and end, realization that one's life is life in God. If man, after his creation, had been left to himself alone, his knowledge, power and felicity would have been in content a narrow, closed circuit, within himself. As a reflection of life in God, man's life must be continuously united with its source—with God. The deeper and fuller man becomes imbued with this awareness, the fuller is the embodiment in him of divine Life. And this true life of man has no bounds and it cannot stop and man cannot become satisfied with the state achieved.

The sacred history ordained by God follows a straight line. It moves thus because it has a purpose. The Blessed Augustine says that it is of great benefit to us that we have originated in Him, but greater will be our blessing if we find repose in Him (The Blessed Augustine. *On Genesis*. Chap. XVII).

The Fall of man destroyed the harmony of the world.

"Through sin the integral discernment of Nature and the balance in relations existing between Nature and man were lost. At the beginning man struggled against the powers of nature for his living space (man as a civilized being), today nature suffers from human violence and sin, from man who no longer wants to be a co-creator, but absolutizes himself as the creator, but without God. St. Paul, however, places man and nature side by side in the perspective of eschatological hope (Rom. 8. 22 ff.). Man has lost his orientation, the knowledge of his origin from God and his end in Him. He wants to be god himself, the lord over his brethren and nature which is no longer understood as a creation and gift of God and possessing its own value. This means that crisis in the entire creation of nature and man was unavoidable. In this crisis we find ourselves today with all its known results and consequences" (*The Groaning of Creation*. CEC, Geneva, 1982, p. 87).

Nature in the understanding of man has lost its spiritual focus and meaning. It has become merely life subject to causal necessity. This multifaceted necessity is considered regular for the world which stands not as a living animated organism, but as a simple mechanism, a machine.

Man in his Fall did not destroy the image of God in himself, but only darkened and weakened it. So too with nature, having been torn away

from man, she did not lose the glory of God lying in her, but only darkened it. The world remains the creation of God and the eternal word about creation *let there be* will sound always in the world. If man did not reach the heights of his calling and could not determine rightly his place in nature, *the whole creation groaneth and travaileth in pain together until now* (Rom. 8. 22).

Groaning and travailing are visible signs of life's processes which testify to the victory of life over death, that is, to the constant revelation of God's glory in the world. Who among men does not see this revelation! Not only believers, for whom all creation is an unwritten sacred book, but all humanity loves nature in her majesty and glory. St. Paul bears witness to this abiding glory of God in creation, as does the righteous and much suffering Job: *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead...* (Rom. 1. 20). *But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the*

fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? (Job 12. 7-9).

Furthermore, St. Paul notes that the groaning and travailing hide in themselves hope of the apocatastasis, *because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, in its transfiguration*, whose final end is *a new heaven and a new earth* (Rev. 21. 1). It means above all the restoration of man to his dignity, and with him of all creation.

The realization of his place and his possibilities in creation becomes for man that temptation in which he either gets convinced of his sonship to God or stagnates in egoism.

The world represents an arena of groans, sighs and suffering. We see perversion and distortion, despair and estrangement, malice and hatred, deception and self-destruction, cruelty and violence towards God's creation. We see a world in which at any moment, by man's will, a nuclear catastrophe may occur. We see that the more man gets imbued with the idea of self-deification, the clearer he sees the fal-



Representatives of Churches in the Soviet Union at the IX CEC General Assembly, Stirling, Scotland, September 4-11, 1986

seness of his acts; and the deeper he becomes immersed in bondage and hatred, the greater the fear for his life that grips him, and the more sophisticated weapons of self-annihilation he invents.

At the same time we observe the reverse: the earth bears fruit and gladdens man, love triumphs and endows life, knowledge frees man, art and creation enriches life, science and technology serve man. Men become transfigured under the influence of goodness, justice and love of Christ.

The recognition of the influence of sin and the active confirmation in life of the goodness and love of Christ are the correct symptoms of our involvement into the process of the transfiguration of the world according to the word of the Lord: *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away* (Mt. 5. 38-42). Here Jesus Christ means return good for evil, be not hostile in relation to earthly things, but be friendly; be a friend and not an enemy to all who surround you. A friendly attitude to all one's surrounding is a courageous endeavour to cancel the malice of the enemy by goodness, to turn evil into good. Meekness in Christianity is an active virtue, a power of God that gives life and vanquishes. Christ when He was suffering on the Cross prayed for those who crucified Him (Lk. 23. 34). Holy Scripture and the entire history of the Church reminds us about the constant conflict between sin and virtue, between light and darkness. The Cross and Resurrection of Jesus Christ is the apex of this conflict and the conquest of light over darkness.

The Earth, Man and the Universe belong to each other and are on the path upon which they are accompanied by unity revealed in Christ. The task of man is to realize clearer and deeper that he is a part of the process of the transfiguration of the world and that the history is the history of the integrity of all creation. Scientific knowledge in this case becomes an element of the stabilization of the world. For any researcher nature is an open system, not indifferent to interference in the process of its development. It is now clear that this process is cognizable and man is answerable for it.

"God has given us the spirit of self-control. This enables us to differentiate between the

technologically feasible and the humanly tolerable. The spirit of self-control helps us to understand the command to exercise dominion over the creation (Gen. 1. 28), not as a *carte blanche* to rape it but as the divine commission to preserve it" ("CEC Message to the Christians of Europe", *JMP*, 1979, No. 12, p. 52).

The Christian ideal is expressed not in a unilateral monophysite affirmation of the Divine Principle. It requires from us a combination of selfless devotion to God with the greatest energy of human creativity. Man is called on Earth to be a co-worker in the Economy of God, and this task should serve all human culture, science, art and social activities. Refusal to struggle for the genuine spiritual and physical good of the world is unworthy of man, especially of a Christian; a capitulation to the evil endeavouring to dominate the world. "If thou, Man, dost not hurt thyself then neither friend, enemy, nor the devil can hurt thee" (*Works of St. John Chrysostom*. St. Petersburg, 1898, Vol. IV, Bk. 2, p. 862). "The Lord wants the Christian to be for the Universe a teacher, leaven, light and salt" (*Ibid.*, St. Petersburg, 1902, Vol. VIII, Bk. 1, p. 345).

The recognition of one's sonship to God is a feat to be accomplished throughout man's life. This feat presupposes first of all a complete and free development of his natural life and, secondly, his struggle with evil. In order to be redeemed, to enjoy the fruits of Christ's victory, man must acquire this victory.

To acquire the victory of Christ over temptations is to confirm one's adoption. It means to be a bearer of Christ, to be a temple of God, a participant in God's substance of life, which was confirmed by Christ's feat in conditions of human life. The plenitude of Divine Life is given to believers in the person of Jesus Christ as a real fact. But, just as in the life of Christ, the Plenitude of Divine Love was manifested in the freedom of general human development, so too in us the cause of Christ must be revealed in the whole plenitude of natural powers and historical development in overcoming death and corruption. The Apostle St. Paul expresses it thus: *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

In the divine service on the great feast of the Radiant Resurrection of Christ this thought of the Apostle St. Paul is proclaimed thus: "Christ is risen from the dead, trampling down Death by death and upon those in the tomb bestowing life."

Archpriest VLADIMIR SOROKIN,
Professor at the Leningrad
Theological Academy

In Memory of Dr. Visser't Hooft

In 1980, Dr. Visser't Hooft was honoured on his 80th birthday at the headquarters of the WCC in Geneva.

His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna presented him with the Order of St. Sergiy of Radonezh saying among other things: "So far as the ecumenical movement is concerned, we consider you the godfather of the Russian Orthodox Church" (*JMP*, 1980, No. 11, p. 5). These words were undoubtedly an apotheosis and a great comfort to the venerable elder.

Reviewing his whole life's path, "days and labours", filled with ascetic feats for the sake of the glory and triumph of the One Church, we see that the peaceful help of the Lord aided him to bear his cross, to attain and comprehend the mystery and universalism of the Divine Providence and the Economy of God.

Speaking of the significance of Divine Providence for Christian unity (sermon delivered at Liturgy in the Russian Orthodox Church of the Nativity of the Blessed Virgin in Geneva on January 21, 1967), Dr. Visser't Hooft expressed wonderful thoughts which not only elucidate the essence of the Church of Christ in her universal conception (which may be accepted by each Orthodox Christian), but remain as an ecumenical behest for all Christians, who accept the Cross and believe in the Resurrection of the Saviour: "The Church is a genuine oikoumene. All nations will be at home in her. This universality, however, is not pure horizontalism, an indefinite love for humanity in general.... It is something immeasurably more. It is a circle round an established once and for all centre—the Cross and Resurrection of Jesus Christ. This universalism is wholly rooted in the fact that He had died for all and now all men are brothers, for whom Jesus Christ died, kin to each other, to whom the great promise of the Gospel is addressed. The ecumenical movement exists in this confirmation and conviction. We must see to it that this remains our canon, the true criterion of our common thought and action."

* * *

Hearing of Dr. Visser't Hooft's demise, the present general secretary of the WCC, Dr. Emilio Castro, said: "His intellectual insights brought clarity to the differences among the Churches, and opened the path towards overcoming them. His diplomatic ability brought into the ecumenical family Churches of the most diverse traditions, living and working in different social and political contexts. We thank God that his remarkable mental capacity was undi-

minished until the very last moment, and that we have had the constant benefit of his advice and theological wisdom."

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, in his telegram of condolences to Dr. Emilio Castro called the deceased "the best example of all-Christian hopes and aspirations towards unity in witnessing Christian truth and in serving the good and hopes of a single renewed human family" (*JMP*, 1985, No. 9, p. 4).

Three long-standing friends and associates of the deceased delivered brief orations. Prof. Lukas Vischer of Ecumenical Theology at the University of Bern, called Dr. Visser't Hooft "grand rassembleur" (one who brings people together and is a catalyst for action). Dr. Philip Potter recalled the desire of the deceased to unite the Churches at the foot of the Cross and his concern for the Churches to serve the Lord for the sake of the salvation of the world (7). Johannes Cardinal Willebrandt (a compatriot of the deceased), President of the Secretariat for Promoting Christian Unity, noted that the deceased was convinced of the importance of the participation of the Roman Catholic Church in the ecumenical movement; in considering one or another problem even at difficult times, Dr. Visser't Hooft put above everything the love of Christ which lies in the foundation of ecumenism.

The funeral service according to a special order was led by the Rev. Dr. Emilio Castro, General Secretary of the WCC. Taking part in it were twelve other distinguished figures of the WCC, representing the wide spectrum of Christianity—Orthodoxy, Catholicism and Protestantism of various denominations. On behalf of the Russian Orthodox Church attended Bishop Sergiy of Solnechnogorsk.

Dr. Visser't Hooft was buried at the public cemetery in Geneva by the grave of his wife, Jetty († 1968). After the burial excerpts from his works were read by the grave of the "ecumenical giant". One of them may truly serve as an epitaph: "We dare to go ahead, because the Lord... calls us.... Our task is not to create or to invent, but to respond. For He is unceasingly at work, gathering His people for His purpose."

NOTES

6. Pimen, Patriarch of Moscow and All Russia. *Speeches. Addresses. Messages, Appeals. 1957-1977*. Moscow, Moscow Patriarchate Publication, 1977, Vol. I.

7. Dr. Philip Potter. "Memorial Sermon for W. A. Visser't Hooft"—*EPS*, issue 25, July 11-20, 1985. 85.07.37.

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Concluded. For the beginning see *JMP* No. 12, 1986; No. 1, 1987.



The Slavonic Text of the Books of the New Testament and the Importance of Its Study for Orthodox Theology

The approaching Millennium of the Baptism of Rus' highlights the importance of the Slavonic Bible in the ten-century history of Christianity in Russ.

Theologians of the Russian Orthodox Church have accomplished a great deal in the study of the Holy Books of the Old and New Testament.¹ The first special investigations into the history of the Slavonic Bible date back to the 19th century. To promote studies in this field a Bible Commission to prepare a scientific edition of the Slavonic Bible was set up under the auspices of the Petrograd Theological Academy in 1915. Transferred to the Academy of Sciences in 1918, the commission existed until 1929.² It worked out the guiding principles for studying the history of the Slavonic Bible and, using them as a basis, investigated the Slavonic translations of almost every Old Testament book.

The Commission's studies prepared the ground for a discussion of the Slavonic and Russian Bible at the Local Council of the Russian Orthodox Church in 1917-1918. On March 5/18, 1918, the Council formed a Bible Department, to which reports were submitted by Archpriests Prof. A. P. Rozhdestvensky and Prof. D. V. Rozhdestvensky.

The Department was to concern itself with the following questions: "1) on the contents of the Old Testament Bible, or on the attitude of the Orthodox Church to the uncanonical books and sections of the Old Testament; 2) on the relation and comparative value of the original Old Testament text and the Septuagint; 3) on the importance of holy philology in the study of the Holy Scriptures of both the Old and the New Testament, i. e., on the absolute necessity for students of theological schools to learn Hebrew and the special features of the Greek language as found in the Septuagint and in the New Testament; 4) on the relation of the Orthodox interpretations and studies of God's Word to the interpretations by the Holy Fathers and the studies by Western Biblical scholars of different trends."³

The Department was also to draw up the plan for a new edition of the Slavonic and Russian translations of the Bible and compile a brief popular exegesis of all the Books of both Testaments.

The resolutions on Biblical matters are among the most important spiritual behests of the All-Russia Local Council of 1917-1918, which reflected the attitude of the Russian Orthodox Church at the dawn of a new stage in its historical being. However, for various reasons, it was not until the 1970s that these behests began to be put into effect. The first steps in carrying out the tasks set by the Local Council of 1917-1918 in the field of Bible studies were

taken by the Bible Group of the Leningrad Theological Academy. To begin with, it published, in the *Theological Studies*, the findings of the Bible Commission⁴ and the writings of Prof. I. E. Evseyev (1868-1921),* the most distinguished Slavonic Bible textologist.⁵

At the same time, it became clear that the latest findings of Greek and Slavonic Bible textology made it imperative to determine what place the text currently used in liturgical practice holds in the history of the translation of the Gospels and Apostolic Epistles into the Slavonic language, how it relates to the earliest Slavonic texts, and how the modern reconstructions of the Greek text relate to it.

In the West, very little attention is given to the Slavonic text of the New Testament. Western Bible textologists, preoccupied with restoring the "original" text of the New Testament, hold that the Slavonic text is only of "secondary value."⁶

Origin of the Slavonic Text of the New Testament—Main Stages

Since the Baptism of Rus' (988) to this day the Russian Orthodox Church has used as her liturgical text of the New Testament a Slavonic translation derived from that of the Teachers of the Slavs, Sts. Methodius (†885) and Cyril (†869), Equal to the Apostles. The translation of the two saints was made from the Greek text of the New Testament. Slavonic philology considers it an established fact that the first New Testament text to be translated into Slavonic was the lectionary, i. e., the liturgical *aparakos***. It remains a question, however, who translated the Greek *tessares****, the four Gospels: St. Cyril and St. Methodius or their first disciples and followers.⁷ It is important to note that the translations of the *aparakos* and the *tessares* originally influenced each other, neither of them being an independent edition in principle.

* I. E. Evseyev, Doctor of Theology, Professor of the Petrograd Theological Academy and Corresponding Member of the Academy of Sciences, headed the Bible Commission.

** *Aprakos, oprakos, prakos* (Gr. *Aprakos* or *Apraktos*—weekly) a book giving the text of the Gospel or of the Books of the Apostles in the order in which they are read during Divine service in church in the course of the year from Easter onwards, beginning with Chapter 1 of the Gospel According to St. John.

*** *Tessares*—four, a book giving the Gospels in the following order: Matthew, Mark, Luke, John.

To assess the role and importance of this translation, editorially a single whole, one should bear in mind that Orthodoxy, the religion adopted by Russ, has always revered the authority of the liturgical text and that the Russian Orthodox Church has always carried on her missionary activity through liturgical life. In the Christian East the Church was the main source of the light of Christ's teaching. So it was above all liturgical books that were translated in Russ, and especially *aparakos* Gospels, for the *aparakos* Gospel was the main liturgical book in the Church and also the basic document she relied upon for religious instruction which was easy to grasp. This is why "the written sources of the earliest period are largely canonical in content, with copies of the Gospel—the most widespread text in ancient times—naturally being the most numerous among the manuscripts to have reached us."⁸

The existence of the Holy Scripture—at the time when they adopted Christianity—in a language they understood was a great boon to the many Slavonic peoples, and it gave them an important advantage over the peoples not thus privileged. A chronicler testifies: "And the Slavs rejoiced hearing God praised in their own language."⁹ The translation of the Holy Scripture into Slavonic was something entirely new. Originally Christianity had been spread mostly among Hellenized and Latinized peoples, which did not require a new translation. And it should be noted that from the 7th century onwards it had been generally held in the Latin West that God could be praised only in three languages—Hebrew, Greek and Latin. This, precisely, was the argument used by "Latin and Frankish hierarchs" to stop the spread of the translation of Sts. Cyril and Methodius.¹⁰

It was a boon, too, that in the East the tradition of spreading the Word of God allowed everyone to read and hear it in one's mother tongue, and not only in church, in the form of the *aparakos*, but also at home, in the form of the Four Gospels. This provided specially favourable conditions for the assimilation of the Divine truths of the Holy Scripture by the Slavs. From the outset the books of the Holy Scripture became that "life-spring" for the Slavs to which the newly converted people turned with all the eagerness of a simple believing heart and in which they found everything they needed, both for earthly life and for the future Eternal Life: truths of faith, rules of life, a means of moral and spiritual perfection.

Prof. I. E. Evseyev wrote that "the Bible in Slavonic translation was, more than any other literary work, linked with the spirit and demands of the times, the style and traditional forms of life, the rise... of national enlightenment. With the Slavs, the Bible was not an esoteric object of abstract veneration like the Latin Vulgate; on the contrary, it was rooted in the very soil of the people's life."¹¹

Not infrequently the opinion is expressed that "in the early period after the adoption of Christianity Byzantine literature was simply carried over (transplanted) to Russ, directly or via Bulgarian mediation",¹² and that the ancient Russian scribe confined himself to "slavishly" copying liturgical texts or correcting them on the basis of other copies.¹³ The somewhat unhappy expressions "transplanted"¹⁴ and "slavishly copied" should not lead one to believe that "Slavonic translators, having an imperfect

knowledge of the language of the Greek originals, used the wrong words, incorrectly interpreted words with two or more meanings arbitrarily introduced words and phrases of their own, or gave two translations of one and the same word or phrase, allegedly in order to better bring out the meaning of the original or mostly produced word-for-word translation so literal that they were incomprehensible even to the most highly educated people."¹⁵

The earliest Slavonic New Testament manuscripts have their specific features, but this is by no means to say that they were incomprehensible even to the most highly educated people. Prof. N. N. Glubokovsky, who lived in the 19th century, demonstrated that the New Testament translations made in Russ betrayed "undoubtable freedom."¹⁶ However, "freedom" here means not that the translators of ancient Russ deliberately distorted the text of the Holy Scripture, but rather that they displayed reverential boldness in assimilating the Word of God. Prof. G. A. Voskresensky, studying the Gospel According to St. Mark, drew this conclusion: "The ancient, more or less original Slavonic translation of the Gospel is characterized by accuracy, adherence to the original and clarity, combined with greater or less freedom of rendering."¹⁷ It is common knowledge that the process of translation is in itself an act of creation. "The translation of the Bible always was a crucial event in the people's destinies, always marked a definite shift and feat. The constant hearing of the Gospel in a native tongue at Divine service, of course, made it help believers remember Christ and keep His living image in their hearts. But more generally, too, translation presupposes a capacity for great creative exertion, as well as a highly flexible and inventive mind, and not only where words are concerned. To translate means to be intellectually alert and to experience. It means much more than simple exercises or formal gymnastics for the mind. Genuine translation always implies a formative process involving the translator himself; his self-immersion into the subject, i. e., an enrichment of his very being, not only an expansion of his field of vision. And therein, precisely, lies the unquestionable significance of the Cyrilo-Methodian cause." What scholars today call editions and recensions of the Slavonic Biblical text has always been regarded by loyal sons of the Church as different forms of rendering the content of the Word of God, while leaving its essence immutable.

The Slavonic manuscripts of the New Testament must be seen as the fruits of an active creative perception of the word of God and as evidence of diverse interpretations of the New Testament. For instance, the Greek phrase *pros ton Theon* (Jn. 1. 1) is rendered in the earliest Slavonic manuscripts both as *from God* (the Ostromir, Mariinskoe and Zographou Gospels, 1056-1057, 11th century and 11th-13th centuries respectively) and as *with God* (the Assemanian Gospel, 10th-11th centuries). This shows that even in the distant past the Slavs sought to fathom the exact meaning of the Greek phrase in *pros ton Theon* and, in order to render it as accurately as possible in Slavonic, tried out so to say, different versions in their translations so that an incomprehensibility of the Slavonic text should not hinder the Gospel of Christ (1 Cor. 9. 12). Slavonic scribes persevered to produce a text as lucid and under-

standable as possible, and in doing so they displayed reverential boldness and a profound understanding of the mission of the Church, *for they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus* (1 Tim. 3. 13).

It is important to note that even manuscripts designed for liturgical use contained different editions and recensions. In the early period the Orthodox Church did not prevent translators from producing mutually complementary versions of the text.

Divine Revelation by its very essence implies a commonly comprehensible idiom, however the Slavonic translator did not necessarily strive to achieve a colloquial form. On the contrary, he sought to present the sacred text in an idiom that was both readily understandable and yet special. "It was the rise and formation of the 'Slavonic' language itself, its inner Christianization and presentation in the Church, a transfiguration of the very element of Slavonic thought and speech, of the Slavonic 'Logos', of the very soul of the people."¹⁹ "The Russian people had the rare good fortune to receive Christianity at a time when the features of national self-determination were as yet but barely pronounced. Christianity did not clash here with any crystallized doctrine or a rich cult of any other religion: did not come up against deeply rooted moral customs or political aspirations. The very language, unsullied and flexible, trustingly allows itself to be formed into a vessel of grace."²⁰

According to an *Izmaragd*,* "he who reads books, 'renews and enlightens and saves himself', he partakes in eternal truth. It is his obligation to share it with others for no man holds a title to the truth. The truth is not private property."²¹

The Slavonic translations of the New Testament contain a wealth of theological terms, which became traditional with the passage of time, and stylistic features that impart solemnity and magnificence to the text. It is not accidental that the Russian Orthodox Church has treasured the Slavonic language all through her millennial history.

Speaking of the translators, editors and scribes who worked on the Slavonic Bible, one should especially mention St. Aleksey of Moscow († 1378), who checked the Slavonic text of the New Testament against the Greek original, making use of the Slavonic Russian language then current. Metropolitan Filaret of Moscow (Drozdov, † 1867) characterized the work of St. Aleksey thus: he "rendered a particularly great service in providing a pure utterance of the word of God by collating the translation of the Holy Gospel with the Greek original and purging the translation of the imperfections of the old vernacular and the slips of the pen of careless copyists. This feat is important, in particular, in that through it the God-enlightened saint... demonstrated the untenability of the opinion, held by people who lived after him, who assert, to this day, that in holy and ecclesiastical books it is 'impermissible and contrary to the spirit of Orthodoxy to correct a copyist's slip of the pen or replace a translator's incomprehensible word with a comprehensible one."

* *Izmaragds* were early Russian collections of religious and edifying texts.

They say: celebrated saints sought and found salvation in the old, unemended books; to correct such books means to spoil them. If St. Aleksey had reasoned thus, he would, of course, neither have checked the translation nor emended the manuscript of the Gospel; instead he should have taken the Gospel book then used at the Dormition Cathedral and said: St. Peter sought and found salvation with the aid of this book; so why check and emend it? But he did check and emend, and therefore must have reasoned differently from the latter-day champions of a none-too-old antiquity, but must rather have reasoned exactly as the Orthodox Church did of yore and does today, namely that Christ's saving truth is one and the same in the unemended and in the emended holy and ecclesiastical books, but that an emended book is better suited for the preservation and propagation of that truth than an unemended one."²²

In the 15th century St. Gennadiy († 1505), Archbishop of Novgorod, an outstanding zealot of spiritual enlightenment, for the first time brought the Slavonic books of the Holy Scripture together in one collection—the Slavonic Bible. The text of the Gennadiy Bible in part reproduces the old Slavonic translation and in part is a new translation from the Vulgate and from the Hebrew text.²³

The Council of Hundred Chapters, held in Moscow, in 1551 openly stated the need for a comprehensible and undistorted Bible text when it ruled that "all unemended sacred books—Gospels, Apostol, Psalters and others—found in churches are to be corrected conciliarly by reference to good translations."²⁴

In the 16th century difficulties arose in understanding the old translations, and the territorial, confessional and linguistic differentiation of the translations increased. By that time the Western and Southwestern areas of Russ had found themselves under the rule of the Polish-Lithuanian state. Church unity had also been disrupted. All this gave rise to differences in Church traditions. Characteristic of the Bible books used in East Russ (Novgorod and Moscow) was "a conservative adherence to the old: South Slavonic tradition in text and idiom, with a comparatively insignificant, unintentional addition of Russian elements," while the adherents of the West Russian tradition tried to "introduce into the Bible the living vernacular, even if somewhat artificially construed."²⁵

On August 12, 1581, the first complete Bible was printed in Slavonic in the town of Ostrog. The significance of that event went far beyond the framework of its time. In the history of the Christian Church the 16th century was marked by an increased interest in profound, all-round study of the Holy Scripture. In Europe, the Bible was published in some of the national languages, and there appeared critical editions of the Bible as well as works analyzing the Bible text. The Ostrog Bible is evidence that the Slavonic peoples were no bystanders in the work on the Holy Scripture. In the case of the Slavs that work was inseparable from the endeavour to preserve the text they had inherited as the "fruit of the apostolic zeal" of their first teachers—St. Cyril and St. Methodius, Equal to the Apostles.²⁶

To the West, the 16th century was an age when the Protestants were striving to turn Christianity into a system of philosophical and moral constructions adapted to the changing so-

cial conditions, while the Roman Catholic Church was taking vigorous counter-Reformation measures and seeking to expand the sphere of its influence by forming unions. To the Russian Church, it was a period of prolonged and tenacious struggle for the purity of faith, for the Slavonic language and for the national culture. The publication of the Ostrog Bible, against this background, provided a reliable guarantee of the continued use of Church Slavonic and the retention of the whole traditional Church and cultural setup.

Apart from that, in the 16th century the Southwestern eparchies of the Russian Church were permanently exposed to the dangerous influence of Socinianism, a heretical anti-Church movement.* The Socinians denied the dogmata of the Holy Trinity and the immortality of the soul, considered Jesus Christ a human, even if endowed with Divine qualities, questioned Christ's Resurrection, denied Original Sin and, in this connection, the dogma of Atonement, and rejected almost all the Sacraments and rites.

The Socinians' principal activity was the translation of the books of the Bible into various national languages. That is why a printed Slavonic Bible carrying on the centuries-old East Slavonic Biblical traditions, an edition accessible to the masses, was vital for the protection of Orthodoxy. The printed Slavonic Bible was called upon to become a powerful weapon against heresy.

Concerned to protect Orthodoxy, Prince Konstantin of Ostrog (1526-1608) assembled around the "academy" he had founded in the late 1570s scholars capable of writing and spreading theological works. They included that outstanding figure in the history of Slavonic culture, first printer Deacon Ioann Fedorov of Moscow (†1583).

In 1578, in Ostrog, Deacon Ioann Fedorov printed his *Azbuka* (Alphabet) appended to which was a selection of prayers in Greek and Old Slavonic.** There followed, "as the first fruit of his printing house in Ostrog," *Kniga Novago Zaveta, v neizhe napredi psalmy blazhennago Davida proroka i tsarya* (Book of the New Testament, Preceded by the Psalms of the Blessed David, Prophet and King). It was not until then that preparations for the printing of a complete Bible began in Ostrog. The project

involved considerable difficulties in view of the geographical dispersion of the Slavonic texts of the Bible books and the lack of people qualified for the job.

However the publishers were able to make the most of the means at their disposal. They based their complete edition on the Gennadij Bible, a copy of which had been received from Moscow, and also made use of various Slavonic copies, Greek manuscripts and editions, and Latin, Czech and Polish translations.***

The work of the Ostrog editors of the Bible text deserves particular attention. I. E. Evseyev points out that "by and large, the emendations made in the Ostrog Bible, as compared with the text used as its basis, aimed at providing a more understandable text, with archaic words being replaced by ones more readily understood in the 16th century, making for a more complete text... one closer to the Greek text of the seventy."²⁷

The editorial work was finished in 1580 and already the following year the Bible appeared.²⁸ We do not know how many copies were printed but judging by the number of copies extant it was a large edition.²⁹ A note, dated 1593, on one of the copies says the Ostrog Bible was produced "in several printings, the copies being brought to Moscow, the seat of the Tsar of Great Russia, and spreading thence to every city and town, where they are in use to this day."³⁰

Prof. Evseyev wrote: "In terms of the Biblical texts included, the Ostrog Bible of 1580-1583 by rights holds pride of place among the 16th century western and southwestern translations, adaptations and editions of the sacred Biblical text intended for the Russian people. For completeness of reproduction of the Scriptures, the Ostrog Bible ranks... above all the numerous southwest Russian... recensions... higher than the Polish Bible, which had served as the model for the Russian Bible adaptations at the time. Not a single edition or adaptation had passed the trial of so long a life as the texts of the Ostrog Bible. ...The Ostrog Bible is of very considerable importance in Russian life, and also in the literary history of the Slavonic peoples—the Bulgarians, the Serbs and the Croats, and also of the Romanians, who have close historical links with the Slavs."³¹

* Socinianism was a rationalistic anti-Trinitarian trend of Protestantism mostly current in Poland. Its originators were the Italians Lelio Sozini (1525-1562) and his nephew, Fausto Sozini (1539-1604), who in 1579 escaped from the Inquisition to Poland.

** That year appeared a second edition of the *Azbuka*, first edition appeared in Lvov in 1584.—Ed.

*** Deacon Ioann Fedorov was both the inspiration behind and the actual executor of the Ostrog edition of the complete Bible.

NOTES

¹ See: Archpriest Prof. Georgiy Florovsky. *Puti russkogo bogoslovija* (Paths of Russian Theology). Paris, 1981; N. N. Glubokovsky. *Russkaya bogoslovskaya nauka v yeyo istoricheskoy razviti i noveishe sostoynii* (Russian Theology in Its Historical Development and Present State). Warsaw, 1928.

² See: K. I. Logachev. "The Bible Commission and the Study of the History of the Bible Among the Slavs (Based on the Unpublished Documents of the Commission)".—*JMP*, 1974, No. 7, pp. 76-80; same author, "Cyrilo-Methodian Textology in This Country in the 1910s

and 1920s".—*Sovetskoye slavianovedenie* (Soviet Slavonic Studies), 1977, No. 4, pp. 66-80.

³ "At the Council".—*Tserkounye vedomosti* (Church Gazette), 1918, Nos. 11-12, p. 414.

⁴ K. I. Logachev. "The Bible Commission Papers".—*Theological Studies*, No. 13, Moscow, 1975, pp. 208-235; No. 14, pp. 166-256. Moscow, 1975.

⁵ K. I. Logachev. "Prof. I. E. Evseyev (For the 50th Anniversary of His Demise)".—*JMP*, 1971, No. 12, pp. 64-67; same author, "Evseyev Ivan Evseyevich".—In the book: *Slavianovedenie v dorevolutsionnoi Rossii* (Slavonic Studies

n Pre-revolutionary Russia). Moscow, 1979, p. 154.

⁶ See the preface to the 26th edition of Aland Nestle's *Novum Testamentum Graece*. Stuttgart, 1981, pp. 23, 59.

⁷ L. P. Zhukovskaya. *Tekstologia i yazyk drevneishikh slavyanskikh pamiatnikov* (The Textology and Language of the Earliest Slavonic Monuments). Moscow, 1976, pp. 122, 132.

⁸ Ibid., pp. 113-114. Cf.: *Svodnyi katalog slavyano-russkikh rukopisnykh knig, khraniashchikhsia v SSSR. XI-XIII vv.* (Joint Catalogue of Slavonic-Russian Books Preserved in the USSR. 11th-13th Cent.). Moscow, 1984. The 194 books of that period extant include 131 Gospels, 68 Menaia, 32 collections of Triodia, 12 Stycheraria (Stichera books), 20 Collections of Exhortations, 17 Psalters, 17 Prologues, 15 liturgical books of different kinds, 14 Octoechoi, 12 collections of paroemiae, and other books.

⁹ *Trudy Slavyanskoi Komissii* (Proceedings of the Slavonic Commission). Leningrad, 1930, vol. 1, p. 105.

¹⁰ See: "The Life of Constantine".—*Skazania o nachale slavyanskoi pismennosti* (Traditions Bearing on the Origins of the Slavonic Written Language). Moscow, 1981, Ch. XV, p. 130.

¹¹ I. E. Evseyev. *Ocherki po istorii slavyanskogo perevoda Biblii* (Essays on the History of the Slavonic Translation of the Bible), Petrograd, 1916, pp. 3-4.

¹² *Istoria russkoi literatury X-XVII vekov* (History of Russian Literature, 10th-17th Centuries). Ed. by D. S. Likhachev. Moscow, 1980, p. 38.

¹³ D. S. Likhachev. *Tekstologia* (Textology). Leningrad, 1983, p. 59.

¹⁴ D. S. Likhachev. *Razvitiye russkoi literatury X-XVII vekov* (The Development of Russian Literature, 10th-17th Centuries), Leningrad, 1973, p. 22.

¹⁵ G. Papamichael. *Maximos ho Graikos ho protos photistes ton Rosson*. Athens, 1950, p. 40.

¹⁶ N. N. Glubokovsky. *Grecheskiy rukopisnyi evangelistariy iz sobraniya prof. I. E. Troitskogo* (Prof. I. E. Troitsky's Collection of the Greek Handwritten Annotated Gospels). St. Petersburg, 1897, pp. 226, 241.

¹⁷ G. Voskresensky. *Kharakteristicheskie cherty chetyrekh redaktsiy slavyanskogo perevoda Evangelia ot Marka po sta dnenadsati rukopisyam Evangelia XI-XVI vv.* (Characteristic Features of the Four Editions of the Slavonic Translation of the Gospel According to St. Mark as Evident from One Hundred and Twelve Manuscript

Gospels of the 11th to the 16th Century). Moscow, 1896, p. 298.

¹⁸ Archpriest Prof. Georgiy Florovsky. *Op. cit.*, p. 6.

¹⁹ Ibid.

²⁰ Father Pavel Florensky. *Stolp i utverzheniye istiny* (The Pillar and Ground of the Truth). Moscow, 1914, p. 772.

²¹ A. M. Panchenko. *Russkaya kultura v kanun Petrovskikh reform* (Russian Culture on the Eve of Peter the Great's Reforms). Leningrad, 1984, pp. 169-170.

²² *Slova i rechi sinodalnogo chlena Filareta, mitropolita Moskovskogo* (Sermons and Speeches by Metropolitan Filaret of Moscow, Member of the Most Holy Synod). Moscow, 1844, Part II, pp. 76-77. "Sermon Delivered on the Day of the Invention of the Relics of St. Aleksi".

²³ A. Gorsky and K. Nevostruyev. *Opisaniye slavyanskikh rukopisei Moskovskoi Sinodalnoi biblioteki* (Description of the Slavonic Manuscripts of the Moscow Synodal Library). Moscow, 1855, p. 136.

²⁴ *Stoglav* (One Hundred Chapters—collection of ecclesiastical Law adopted by the 1551 Moscow Church Council). Kazan, 1862, pp. 124-125.

²⁵ I. E. Evseyev. *Op. cit.*, p. 29.

²⁶ N. N. Glubokovsky. *Russkaya bogoslovskaya nauka v ee istoricheskoy razvitiy i noveishem sostoyanii* (Russian Theology in Its Historical Development and Modern State). Warsaw, 1928, p. 57.

²⁷ I. E. Evseyev. *Op. cit.*, p. 79; see also: A. Gorsky and K. Nevostruyev, *op. cit.*, pp. 21, 98, 107, 160; V. Lebedev, *Slavyansky perevod knigi Iisusa Navina po sokhranivshimsya rukopisyam i Ostrozhskoi Biblii* (The Slavonic Translation of the Book of Joshua According to the Extant Manuscripts and the Ostrog Bible). St. Petersburg, 1890, pp. 383, 387.

²⁸ S. L. Ptashitsky. "Ivan Fedorov. Editions of the Ostrog Bible. In Connection with the New Data on the Last Years of His Life".—Off-print from the magazine *Pechatnoe iskusstvo* (The Art of Printing). St. Petersburg, 1903, p. 4.

²⁹ The Ostrog Bible was reprinted in 1914 [Edition of the Moscow Old Believers Book Press, Moscow, 7422 (1914)].

³⁰ A. S. Zernova. *Nachalo knigopechatania v Moskve i na Ukraine* (The Beginnings of Book Printing in Moscow and the Ukraine). Moscow, 1941, pp. 19-20.

³¹ I. E. Evseyev. *Op. cit.*, pp. 100-101.

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(To be concluded)

The Moral Ideal in the Historical Works of V. O. Klyuchevsky

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought (Mt. 13. 45-46).

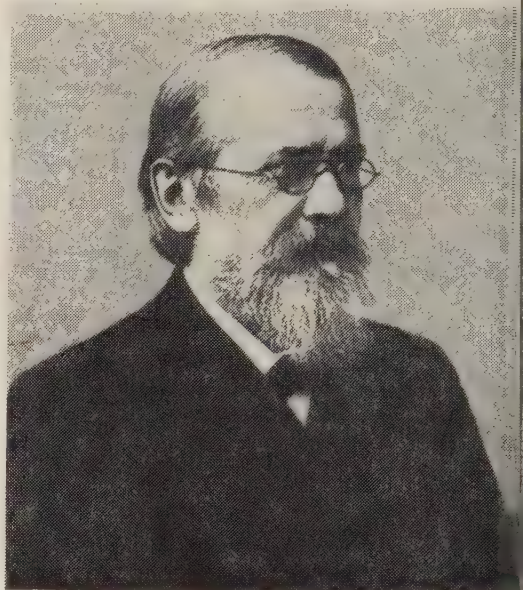
Seventy-five years have passed since the death of Vasilii Osipovich Klyuchevsky (1841-1911), the eminent Russian historian, pedagogue and publicist.

V. O. Klyuchevsky came from a clerical family; his father, who died early, was a priest; his grandfather and great-grandfather were clerics of the Church of St. Demetrios of Thessalonica the Great Martyr, in the village of Klyuchi, Penza Gubernia (hence the surname Klyuchevsky). V. O. Klyuchevsky should have followed in the footsteps of his father and was studying at the Penza Theological Seminary, but left in the last year there and entered the Moscow University.

V. O. Klyuchevsky devoted his life as a historian to pedagogical activities: for 35 years, from 1871 to 1906, he was professor at the Moscow Theological Academy and from 1879 at the Moscow University as well. There are many evidences of his dedication to the Moscow Theological Academy, the love of his students and his solicitude towards them and his younger colleagues.¹ He died on May 12 (25), 1911, as a pious Christian, and was buried at the Monastery of the Don Icon of the Mother of God (not far from S. N. Trubetskoi—1862-1905, an eminent Russian religious philosopher).

V. O. Klyuchevsky contributed much to Russian history; his works on Russian history are renowned not only in our country but abroad as well; the history of the Russian nation, in the works of Klyuchevsky, is inseparable from the history of the Russian Orthodox Church; the historian has made a substantial contribution to ecclesiastical history itself (over 20 published works by V. O. Klyuchevsky are devoted to ecclesiastical history).² Let us ask, however: Was his historical concept ecclesiastical, in the full sense of the word? Figuratively speaking, was the spiritual pivot of his scholarly thought in the Church? And in this connection, will the study of the creative heritage of the historian be a hindrance or a help to us on our own ecclesiastical path? These questions inevitably arise now that we are turning to this memorable date in the history of the Russian Orthodox Church—the 75th anniversary of the death of the great Russian historian.

V. O. Klyuchevsky, just as his great contemporary, F. M. Dostoevsky, never separated the social ideals of the Russian people, "national righteousness", from the sanctity of the Church. He began to work independently in the 1870s (up to the end of the 1860s, he was still directly influenced by his teacher, the historian, S. M. Solovyev). It was then that F. M. Dostoevsky's appeal resounded throughout Russia: "to revere the righteousness of the people and to recognize it as right, even if it comes partly out of the *Chetii Minei*" (1, p. 45). Addressing the public, whose mood was fundamentally nihilistic, Dostoevsky pointed to the "historical ideals" of the Russian people, "their Sergiys,



Feodosiys of the Caves, and even Tikhon of Zadonsk" (1, p. 43). Dostoevsky reminded the readers of the holy guardians of righteousness—"it means that it is not dying on Earth, and so it will come to us some day and reign through the world as promised".³ Thoughts of the holy guardians of righteousness, of their feats in Russian history, and their connection with the Russian people are the pearls which we find in the works of Klyuchevsky. Above all, *The Good Men of Old Russia* (public lecture given in aid of those who were starving in the autumn of 1891), and *The Importance of St. Sergiy of Radonezh for the Russian People and State* (1892; speech delivered at the meeting held by the Moscow Theological Academy in honour of the 500th anniversary of the departure of St. Sergiy).

V. O. Klyuchevsky, just as many other Russians, understood that there always have been and are saints, "in whom truth does not die". He looked for them in the pages of Russian history, assessing their life as a feat. Thus the material accumulated for his work *The Good Men of Old Russia*, which is perhaps his best work. In the best-known works of the historian—such as his famous *A Course in Russian History*, the fundamental, *Lives of Saints as an Historical Source*, and many others, the eternal question of the Russian intelligentsia, the question of faith, was not yet "positively solved" as F. M. Dostoevsky put it. It is precisely in *The Good Men...*, that Klyuchevsky attained an unimitative naturalness and purity of tone without any pretension to ingenuity and success: the story about righteous men reaches the

height of mastership in which "methods" and "devices" fade—a sure sign that the historian is in full control of the historical truth and his own talent.

In *The Good Men of Old Russia*, the question considered is the righteous layman. Klyuchevsky presents his contemporaries with images of men of high morality, moreover, of ordinary laymen, as models for emulation. In other words, they are "social ideals" forgotten, or half forgotten, by the contemporaries of the historian, nevertheless, existing as a calling of the Russian man. *The Good Men...* is a lecture, but at the same time a sermon. Its task, by assessing the past, is not only to give a lesson in history, but to strengthen the spirit of the listeners. Klyuchevsky delivered many such lectures-sermons, but among them, *The Good Men of Old Russia* and *The Importance of St. Sergiy of Radonezh for the Russian People and State* occupy a special place, above all because of the scope given by the scholar to his religious feelings. He writes about Divine Providence and the salvation of mankind, ways to save souls, and living compassion for one's neighbour. And only as a concession to the audience, he speaks of the certain advantages of state philanthropy, reminding of the direct ban placed on private charities by Peter I (3, p. 10). Another characteristic feature in this work, the concept of the national historical ideal comes directly close to the concept of sanctity; moreover, it is clearly shown how, from a life pleasing to God of individual men, there appear phenomena of great social significance. In this respect Klyuchevsky's sermon on goodness is in keeping with the sermons of the great Russian writer, F. M. Dostoevsky.

It is not for nothing that V. O. Klyuchevsky chose for his research the end of the 16th and the beginning of the 17th century, a period of ostentatious piety with steadily advancing inner disintegration. Klyuchevsky's general views on the given period are definitely expressed in his (unpublished in his lifetime) article, *On the Intelligentsia* (4, pp. 228-308). In those conditions, the layman's sanctity, as testified by Church history, most often entailed "foolishness-in-God", which was beyond the power of most people. However, Klyuchevsky brings before his contemporaries wonderfully pure and highly moral features of the Russian compassionate—the "good men" (even the holy martyr, Patriarch Germogen, is shown not only as a fearless fighter for Orthodoxy against the alien invaders, the Poles, but precisely as a "good man" during the severe hunger in 1609 under Vasilii Shuisky). Among them are St. Iuliania the Righteous of Lazarevskoe (†1604; feast day, January 2, Old Style), the cellarer of the Trinity-St. Sergiy Monastery, Avraamiy Palitsyn, and F. M. Rtishchev, a close boyar of Tsar Aleksei Mikhailovich.

The Good Men... occupies a special place in the series of Klyuchevsky's works. In this lecture, he seems to retreat from his method, characteristic of university tradition in the 19th century, and acquire features characteristic of narrators of the *Lives of Saints* not only as to how the feats of piety were performed by the "good men", but also how, in these people, the will of God was manifested, putting to shame the wiles of the Evil One (3, p. 8). In other words, he no longer seeks in the *Life* narrative "historical plausibility" (as he did in his ma-

gisterial thesis *Lives of Saints as an Historical Source*), on the contrary, he turns the public lecture on an historical subject into a narrative of *Lives*, imparting to it actuality. Klyuchevsky even enumerates the reproofs of the liberals to the compassionate acts of saints, citing pertinent expressions: "the comparative importance of government and social aid"; "their relation to private charity"; "the advantage of earning for the poor"; "the demoralizing influence of free grants", and so on. And here is Klyuchevsky's answer: "...When one sees that a man is drowning, the first impulse is to help him, without asking how and why he happens to be in the water and what moral impression our help might make upon him. ...The only thought is to help him to remain alive and healthy, and if he makes ill use of our help, it is his fault which, after the need has passed, the proper authorities and influence should correct" (3, pp. 1-2). These words are in the spirit of the God-pleasing deeds of St. Filaretos the Merciful or the homilies of St. John Chrysostom: "If a man on horseback stops and asks you for alms, give it to him; it is not your business to know how he will spend it."

"The healing power of charity," Klyuchevsky writes, "lies not in wiping the tears of the sufferer, and giving him part of your property, but in suffering yourself when seeing his suffering and tears, experiencing that feeling which is known as kindness" (3, pp. 2-3). He stresses that the idea of charity should lie in the foundation of practical morality: By all the means of spiritual and ethical pedagogy available at the time, man was nurtured to feel compassion for sufferers. Hence, Klyuchevsky makes a direct and important deduction: it is this living and deep bond, blessed by the Church, between the well-to-do and the destitute, which constituted the moral and spiritual health of the Russian people, the guarantee of the strength of the social organism. "When two Old Russian hands met—one asking for alms for Christ's sake and the other giving alms in the Name of Christ—it was difficult to say, which of the two was showing greater charity to the other: the need of the one and the help of the other merged in the mutual act of fraternal love of both. That is why Old Russia understood and valued personal and direct charity, alms given from hand to hand... The benefactor had to see for himself the human need, which he was easing, in order to receive spiritual benefit; and the poor man had to see his benefactor to know for whom to pray. ...Alms giving was an additional act of divine service in church, a practical requirement of the law that *faith without works is dead* (Jas. 2. 26). As a living instrument of spiritual salvation, the beggar was necessary for the man of Old Russia in all the important moments of his personal and family life, especially in times of sorrow. Out of him he created an ideal image which he loved to bear in mind as an embodiment of his best feelings and thoughts" (3, pp. 3-4).

V. O. Klyuchevsky stresses that everybody is called upon to make acts of compassion; the life and deeds of righteous people show us what each can become, therefore the accent is placed on the original "ordinariness" of the men who subsequently set lofty spiritual examples. St. Iuliania the Righteous of Lazarevskoe is described thus: "She was a simple and ordinary kindly woman of Old Russia, humble and fearful of

rising by an act above her surrounding people. She differed from others only perhaps by the fact that her compassion for the poor and unfortunate, this feeling, with which the Russian woman is born, was in her finer and profounder, more intense than in many others and, increased by constant practice, it gradually filled her whole being, and became the basic stimulus of her life, the constant bent of her ever active heart" (3, pp. 5-6).

Recounting the private charities of St. Iuliania of Lazarevskoe (giving her full secular name: Ulyana Ustinovna Osoryina), V. O. Klyuchevsky, describing the outside events in her "biography", enumerating details of every-day life, seems to lose sight intentionally of the source of the compassion of this righteous woman; we become convinced of this when we compare Klyuchevsky's narrative with the text of her *Life* (8, pp. 260-269). Thus the author of the *Life of St. Iuliania the Righteous of Lazarevskoe* (the son of St. Iuliania who wrote it several years after her death after the invention of her relics—8, p. 269) indicates at the start that "the blessed one came to love God and His All-Pure Mother from an early age; she honoured her aunt and sisters (with whom she lived from the age of twelve till she was married.—V. K.), she obeyed them in everything, she was humble and loved quiet, she prayed and fasted diligently. ...She was in the habit from childhood of praying to God every evening kneeling and making 100 prostrations and more, and only then going to bed. When she awoke she prayed long again" (8, pp. 260, 262). Sometimes Klyuchevsky (perhaps to please his listeners) obviously sins against the spirit of the *Life*. For instance, it says in her *Life* that St. Iuliania hid from her household not only her charities ("only one small slave, whom she sent with her alms, knew of this"—8, p. 262), but her acts of prayer (it says that in the absence of her husband she spent "whole nights in prayer to God and her candles were burned all night—*ibid.*). Klyuchevsky tells this differently: "Left alone at home without a husband, she sewed and spun to fill the lonely evenings..." (3, p. 6.). As if he did not count on kindling the hearts of his contemporaries by the example of her act of prayer, the historian hushes the light of this act, replacing the ideal of sanctity by simply a "good example".

Klyuchevsky emphasizes St. Iuliania's attitude to her serfs. "A deep juridical and moral abyss lay between the Old Russian lord and his serf: the latter was for the former not a person but a thing. In conformity with ancient native customs, perhaps the Greek-Roman law, according to which it was not a crime for the master to beat a slave to death, the Russian law, back in the 14th century, said that if the master by an unfortunate blow kills a serf he is not to be held responsible or judged. The Church for a long time and in vain had raised her voice against this attitude to serfs. The courtyards of rich landowners were thronged with badly clothed and hungry servants who made up a crowd of household beggars more pitiful than the comparatively free public beggars. The Old Russian church sermon pointed them out to the masters as their closest object of compassion; urging them to care for their own serfs rather than stretch their hands with kopeks to beggars sitting in church porches. On the estate of Ulyana there were many serfs. She fed and

clothed them well, she did not spoil them by spared them, gave them all work to do, according to their ability and strength, and never asked for personal service if she could do herself; she did not permit herself to be dressed or undressed, or water poured for her" (3, p. 7).

In her *Life* this is described briefly, and greater emphasis placed on the spiritual and moral basis of such behaviour. "She took care of widows and orphans as a true mother; with her own hands she fed and gave drink, washed and sewed for them... everyone in her household were well fed and clothed and she gave each work according to his ability; she did not like arrogance and exaltations. She called her servants by their full name; never demanded that water be poured on her hands, or boots removed from her feet, she did everything herself. Only when it was necessary, in the presence of visitors, her serfs served her according to proprieties. And when the guests left she blamed herself for it, her conscience pricked her, and in humbleness she said: 'Who am I that a man, God's creation just as I, should stand and serve me?' (8, p. 262). The saint did not even punish the guilty, saying: 'I myself am always guilty before God, and God always bears with me; why should I punish these? They are people like I. Although God entrusted them to our care their souls are lovelier than ours'" (8, p. 263). This makes it clear that the source of her attentive and respectful attitude to her subordinates was not merely self-control and restraint (Klyuchevsky says: "She did not permit herself to address her serfs by nick-name"—3, p. 7), but the deep humility of her heart.

But when the historian describes the national calamity—the three years of hunger the country suffered in the reign of Boris Godunov—the deviation from the *Life* becomes less; more and more the tone of his tale matches the tone of the *Life*. "For two years she bore this poverty and did not become saddened, did not murmur or rave against God; neither was she exhausted from need, on the contrary, she was joyous as never before," so the author of her biography ends the story of St. Iuliania's last feat. "She died soon after the hunger period came to an end, in early 1604. In the tradition of our past there is nothing more lofty and touching than this example of charitable love for one's neighbour" (3, pp. 8-9).

The only thing we can add, on the basis of the *Life of St. Iuliania*, to this wonderful tale is the following: "She could have entreated God to keep her home from impoverishment; but she did not, leaving things in God's hands, and bearing everything with gratitude, knowing that the Kingdom of Heaven is won by patience" (8, p. 268). Recall a similar episode in the *Life of St. Serafim of Sarov* (†1833; feast day, January 2, Old Style, the same day as St. Iuliania); exhorting his spiritual daughters, the sisters of the Diveyevo Convent founded by St. Serafim (very akin to St. Iuliania in spirit), he once said: "Humble Serafim could make you rich, but it would be harmful for you; could change ashes into gold, but I do not want to, for you, much will not increase and little not lessen" (9, p. 226).

Of another righteous Russian, Fedor Mikhailovich Rtishchev, who was chosen to serve loyally his neighbour in everyday life (in this instance, on the level of the whole country),

Klyuchevsky speaks more humbly and simply than though fearful of antagonizing, by that loftiness, those ordinary people, who would prefer to emulate the moral image rather than admire it. "Aiding his neighbour was a constant necessity of his heart; his opinion of himself and his neighbour made this requirement a responsibility and an undemanding moral duty. Rtishchev was one of those rare and somewhat strange people, who are devoid of self-love, at any rate in its everyday sense. He was the first to turn to his offender to ask his forgiveness and to be reconciled. From the height of his social position he was incapable of gazing haughtily over the heads of people, stopping only to point them. For him, a man was not merely a numeral, especially someone poor and suffering. His high position only widened, so to say, the scope of his love of his fellowmen; it gave him a chance to see how many people there were in the world in need of help and his compassionate feelings were not satisfied by alleviating the suffering of the first met. From the heights of Old Russian compassion for the personal, concrete, grief of one or another unfortunate person, Rtishchev could rise to the high ability of condoling with humanity's misfortune, a common evil to be fought just as with his personal disaster" (3, p. 13).

Klyuchevsky once said: "In order to know where to proceed, one must know where one comes from." The real meaning of this saying, Klyuchevsky insists, lies in the great educational significance of lessons and behests of Russian ascetics: Russian people in any historical period "for centuries have memorized their ancestors' names not so much to thankfully honour them as not to forget the rules they have bequeathed" (5, p. 201). Klyuchevsky again recalls the lessons and rules of the fathers and teachers of the Russian people in September 1892 at the jubilee meeting of the Moscow Theological Academy in honour of the 500th anniversary of the departure of St. Sergiy of Radonezh. Their first principle, which he finds in the ascetic labours of the restorers of Russian land—Aleksiy of Moscow, St. Sergiy of Radonezh and St. Stefan of Perm—was indefatigable moral courage to struggle against the moral disintegration of the Russian people at that time. "Men lost heart, their minds lacked courage and resilience, so that they hopelessly gave themselves up to their sad lot without thinking or looking for a way out. What was worse, the horror of fathers, who had lived through the storm, affected children born after" (5, pp. 201-202).

The pages of Russian history also tell of the moral revival of the Russian people, awakening of the historian's historical optimism, but with a firm and honest approach to historical facts: "One of the distinguishing features of a great nation is its ability to rise again after a fall. However hard its abasement the hour will come when it will gather its scattered moral forces and embody them... in several great men, who will lead the nation to its temporarily abandoned straight path in history" (5, p. 202).

After the narration about the mustering of Russian lands round Moscow, the opening up of the new lands in Northern Russia, the conversion of heathens beyond the Volga, and the concentration of the political forces of the nation, the historian in V. O. Klyuchevsky comes to the fore again. He feels, however, the in-

sufficiency and incompleteness of the picture he paints (this is his essential difference from his teacher, S. M. Solov'yev), and then the historian and story-teller retreats into the background giving place to the religious thinker, the tester of the spiritual depths of Russian life: "...For this purpose the Russian society itself had to reach the level of such lofty tasks, to raise and strengthen its moral powers" (5, p. 206). Consequently, the question is still raised in the context of social self-awareness of the nation, but this is not enough.

The contemporaries of Klyuchevsky (for instance, F. M. Dostoevsky) solved the problem of the revival of social self-awareness with the help of social sermons (a very characteristic example is *The Diary of a Writer* by F. M. Dostoevsky). The 19th century was so used to resounding speeches that it rarely felt the absence of the "quiet sermon". Among these rare people mentioned again must be Vasilii Osipovich Klyuchevsky. This characteristic of his enabled him to feel the entire importance of the "quiet work" of that "marvellous starets", St. Sergiy of Radonezh, "who could quietly and meekly tune up a man's soul" even that of "the most stubborn of Russians of the 14th century" (Prince Oleg of Ryazan was meant). "For us, who are suffering from excess of moral excitement and lack of moral perception, it is difficult to reproduce... the mood of moral concentration and social brotherhood which men of the 14th century who had visited this wilderness spread to all corners of the land. Such men were only a drop in the ocean of the Orthodox Russian population, but dough too needs only a bit of the necessary substance to cause living fermentation in it. Moral influence acts organically and not mechanically" (5, pp. 208-209).

"For fifty years St. Sergiy did his quiet work in the Radonezh wilderness," Klyuchevsky adds. Here the insight of a great scholar is insufficient, there must also be the heart of an Orthodox to discern in this "quiet work" the grace-filled foundation of "the entire complex and continuous historical process", which only began in the lifetime of St. Sergiy; the process of "moral, and then political, revival of the Russian nation" (5, p. 209).

These lines were written at the end of the 19th century in conditions of uproar, the vanities of social life, and the steady decline, in the uproar, of the spiritual and moral life. In that situation much spiritual concentration was necessary to give meaning to monasticism as a great spiritual wealth of the Russian people; to see that in monasticism the spiritual powers of the people were concentrating and accumulating. This is the conclusion of the historian, the result of his laborious perusal of the pages of life of the Russian nation. "...In Old Russia, monasticism demonstrated the exact moral state of its secular society; the urge to leave the world increased not because calamities were growing, but because moral powers were strengthening. It meant that Russian monasticism was the renunciation of the world for the sake of ideals beyond its power, rather than the renunciation because of hostile principles. However, here historical facts do not speak more than what the idea of Orthodox monasticism itself prompts" (5, pp. 210-211).

It is not for nothing that Klyuchevsky returns, over and over again, to names of Russian saints. It is true, he avoids, as it was the

custom, direct mention of the bonds of prayer between the Russian people and their heavenly intercessors and helpers, but he speaks of the undying "strong and bright impression" made on the Russian people by the holy ascetics. It showed, Klyuchevsky confirms, in the "awakening of moral courage", which gradually, like leaven, spread and embraced the entire Russian nation. Klyuchevsky, as a Russian and an Orthodox, admits that namely this awakening of moral courage, the uplifting of the national spirit "higher than the normal level" was the real miracle; it was a miracle, "in essence and origin, because its source was faith" (5, p. 214). In assessing the influence of holy men on the spiritual state of the Russian people (and through them on historical occurrences), Klyuchevsky takes the following step, unthinkable for a liberal progressivist of the 19th century: he says directly that "historical recollections inevitably fade in the face of Church memory" (italics of V. O. Klyuchevsky.—V. K.) (*ibid.*). It is namely in the Church that the Russian people mastered the lessons of St. Sergiy. These lessons, these "precious contributions to the liv-

ing soul of the Russian nation", Klyuchevsky perceives, first of all, in the moral regeneration outside history, which is taking place today: the people every time they commemorate St. Sergiy, and, secondly, in the mastering of the practical rule of social life: "Political strength stands firm only when it is founded on moral power" (*ibid.*).

In this live historical and ecclesiastical memory, V. O. Klyuchevsky saw the fertile soil in which the moral life of the people was rooted. These "monuments and memories," Klyuchevsky puts it, "feed not national conceits but the idea of responsibility of posterity to their great ancestors, for moral sense is a sense of duty" (5, p. 217). This sense of duty, the responsibility of posterity to their holy ancestors for their moral order, and, in the end, for their history too, is what Klyuchevsky is striving to awaken in his contemporaries and posterity. And now, 75 years after his death, we must master this great historical lesson which the name of V. O. Klyuchevsky reminds us of.

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V. KOZLOV



The Sacrament of Penance

The Order of Confession



We have sinned much through incautiously looking in admiration at another's beauty. We read of this in the evening prayers: "Through looking at another's beauty the heart is wounded" (*Prayerbook*, Moscow, 1970, p. 21). The experience of the ascetics of faith says: "Just as a broken water pipe cannot hold water from flowing out, so a roaming eye cannot contain chastity of mind." Especially careful should be one married, for the unfaithfulness of a spouse even by eye and thought is adultery committed. It goes without saying, that one meets in life women who are far more beautiful, cleverer and efficient than your own wife but this does not mean that you have the right to feast your eyes on another's wife and give your heart to her. For a married man it is important to be firm in one truth: "There is not other woman in the world for me but my wife, all the others are for me mothers and sisters." All that is lascivious pollutes the heart, first through thoughts which become dark, gloomy and far from God. The Holy Spirit recedes from a sinned man, for the wisdom of God ceases to enter an evil soul.

O Lord forgive us, for not chasing away unbecoming thoughts, for being slow to cleanse our hearts of them and even enjoying them, strengthening in ourselves the desire to proceed from thoughts to the sinful act.

While administering the confession, the priest reminds the believers that the struggle for the purity of heart and life begins with the affirmation of pure and kind thoughts. Many are inclined to consider bad and lecherous thoughts as trifles, with which there is no need to struggle, and which need not be confessed.

Listen to this edifying narrative. In one convent there lived a young and beautiful nun, she looked meek, and innocent as a dove. She was the niece of the staritsa, the highly spiritual hegumenia. When the young nun died, the old and venerable nuns grieved at the parting with her and asked the Mother Hegumenia to pray that it might be revealed to her in what heavenly mansions her niece was reposing. She began to pray fervently and one day she dreamed of her niece, to her horror, was immersed up to her neck in the flames of Hell. The hegumenia in great grief asked her: "How could such a thing have happened to thee?" The fortunate one told her secret—an unconfessed sin. Once, several years previously, among the worshippers, she saw a handsome youth and since then she had daily thought of him and delighted in thoughts of love with him, which for her was a great sin, for she was not just a girl, but a nun, wedded to her Heavenly Bridegroom—Christ. When she awoke, the hegumenia

confided what she had heard to the others, who had loved the deceased, and they began together with the hegumenia to entreat the Lord with tears to forgive the departed inhabitant of their convent. After a long time it was revealed to them by the Lord, that because of the acts and prayers of those who loved her, He had forgiven the young nun.

How often are many of us guilty of similar, sinful thoughts, but do not feel guilty before God for the impurity of the heart and, therefore, do not confess them. A similar fate of future torment awaits us too, if we do not ask the Lord's forgiveness; if we do not arm ourselves to struggle and overcome "by good thoughts the vile counsels" to sin.

Remember, O penitent, that *the thoughts of the wicked are an abomination to the Lord* (Prov. 15. 26). Struggle constantly with thoughts, and the struggle will be regarded as thy virtue. And thou shalt be crowned by Christ as His loyal and valorous warrior. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne* (Rev. 3. 21).

To any bad thought which proceeds from impure spirits say: "I reject it, for it is not mine, and I do not want to know it". Or pray, when a vile thought arises, just as the pious ascetics teach us: "O Lord, may Thy wrath fall on the one who offers me this thought". And the Enemy seeing that he has been recognized and exposed will depart from thy soul. Praying to God for help eases the struggle which depresses. In this is the test of thy faith. Believe in the Lord and say with the Apostle: *God... will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it* (1 Cor. 10. 13). The same is said in Psalm 137: *O daughter of Babylon, who art to be destroyed* (that is, a cursed and all-destructive sin); *happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones* (Ps. 137. 8-9). Little ones mean sinful thoughts beginning from the least and seemingly innocent ones. They must be dashed against a stone, that is, against Christ, as it says in Scripture: *The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes... and whosoever shall fall on the stone shall be broken* (Mt. 21. 42, 44).

May no sinful thought—abuse, grumble, nastiness, pride, misanthropy, vengeance—find shelter in thy heart, for they are the arrows of the Evil One. Say rather: "They are not mine, I reject them, I renounce all nastiness, vengeance, condemnation and pride. I reject anything which may displease the Lord."

The next commandment in the Mosaic Code says: *Thou shalt not steal* (Exod. 20. 15).

Theft is a great sin, which wounds the soul gravely. St. Paul confirms this: *Be not deceived: neither fornicators... nor thieves, nor covetous... shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God* (1 Cor. 6. 9-11).

Thanks be to the Lord! The washing is not only in the Sacrament of Baptism, but in the Sacrament of Holy Penance as well. But remember what the Lord said to the woman taken in adultery and brought to Him: *Go, and sin no more* (Jn. 8. 11). Let us recall what the Forerunner of the Lord proclaimed: *Bring forth therefore fruits worthy of repentance* (Lk. 3. 8). And Apostle Paul urges us: *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth* (Eph. 4. 28). Recall how Zaccheus who formerly had extorted and profaned, repented not in word or tongue alone, but in deed and sincerely saying: *Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold* (Lk. 19. 8).

This commandment forbids any dishonest and evil deed. Many sins come under it.

Repent those of you who are guilty of theft, that is, of taking in secret the property of another, private or state.

One often hears: "I did not steal, I took". That is Satan inspiring us to lull our conscience. Thief is a word which always discredits a man. One who says and considers that he has not stolen but "nobly" taken, sounds guiltless. May it not be so! Remember, the more mercilessly thou accuseth thyself now before the Lord, the more merciful will the Lord be to thee. And on the contrary, if thou shalt justify thyself, thou shalt be condemned eternally and disgraced before the Angels and men. While what is confessed with a contrite heart, in full condemnation of oneself, will not be mentioned anywhere, but, through God's mercy, will be effaced forever.

One who steals not only sins gravely before God and men, but greatly harms himself as well. Harms not only spiritually, but physically. Recognized and handed down from generation to generation by good people for centuries is the conviction that what is stolen cannot bring any good; that a stolen piece or any little thing in punishment for thy theft will carry away pounds of goods from your home, even though honestly earned.

Furthermore, a thief acquires a predilection for stealing, he cannot stop stealing, and all his life is ruined because of his passion to take what belongs to another. Fear this horrible ulcer, this passion to steal. St. Abba Dorotheus tells us about a monk who was meek and industrious, but who yielded to the pernicious passion to steal and could do nothing with himself: he stole even when he was provided with everything. Sinful passion is such that it is difficult to get rid of.

Repent of any cheating, as well as of all our falsehoods. Many have sinned by buying stolen goods or by concealing thieves, and cheating customers when selling.

Many have been guilty of what in the Bible it says: *Thy silver is become dross, thy wine mixed with water* (Is. 1. 22). Milk is diluted, cream is mixed with whatnot, wild saplings are sold for cultivated ones. Often people who are able to work pretend to be ill, or poor, and abuse the selfless assistance of others; as it has been justly noted by wise men, they even stop time from kind people by being late or engaging them in long empty talk.

Blessed are they which do hunger and thirst after righteousness (Mt. 5. 6). This means justification and the righteousness of Christ is desirable to us, and we are called upon to work ceaselessly in order to win for ourselves right paths in life, and earnestly strive for absolute honesty and decency. And do not listen to those who profanely say: "One cannot live on righteousness alone!". Those who live righteously live in Christ, Who has everything in abundance. *I have been young and now am old, witness King David the Prophet, yet have I not seen the righteous forsaken, nor his seed beggar bread* (Ps. 37. 25). And Christ says: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you* (Mt. 6. 33). Let us recall too the wise man saying: "By crooked ways one can travel over the world, but never return." An unrighteous man—a thief, cheat, evil-doer—marches triumphantly down the wide and gay road, but the road turns later into a halting place. The main thing is that the soul cannot recall when it has fallen under the power of evil doing and standing; it cannot return to God, to His holy law, to a pious, calm, and peaceful life. And everything begins from little things. It is dangerous to think and say: "So what, if I take this, know no knock, he has so much of everything anyhow." Do not allow yourself to take even a crumb, a needle, or a straw, without permission. If you have earned a thing, or it was given to you, or you inherited it, or borrowed, but was not to keep it, then be serene for it is yours; never take anything that belongs to another. And if you have taken, repent with tears of sin of theft and make it a rule: to run as far from fire from dishonest deeds.

Parents must teach their children to be honest, teach them from an early age not to take anything that belongs to another without the permission of their elders. There was a story in a reader our grandparents studied by candlelight: "A Penny Ruined Me". That is how this starts: first a penny, then a shilling, and imperceptibly a man gets used to stealing.

A holy father was walking through a desert place and with him were his young disciples. One of them saw a bunch of grapes lying by the road and he asked the starets: "Father, give me your blessing to pick it up." The starets turned to him in surprise: "Did you drop it?" "No, not I, someone." "Then, how can you, the starets said, "pick up what someone else had dropped?"

We often appropriate what belongs to another good naturedly and carelessly, without thinking that it is a grave sin in the sight of God. Often we borrow from a neighbour and do not return. We do not consider it wrong to take a book from the library or from one's neighbour, and "forget" to give it back.

(Concluded on p. 80)

Refrains on Canticle IX of the Canon of the Feast of the Presentation of Our Lord in the Temple

Arrangement by Archimandrite Mattei

С. А.
Т. Б.

Бо-го-ро-ди-це Де-во, у-по-ва-ни-е хри-сти-а-ном,
по-крый, со-блю-ди и спа-си на Тя у-по-ва-ю-щих.

С.
Бо-го-ро-ди-це Де-во, ми-ру бла-га-я по-мо-щни-це,
по-крый и со-блю-ди от вся-ки-я ну-жды и пе-ча-ли.

Бо-го-но-се Си-ме-о-не, при-и-ди, по-ды-ми Хри-ста,
Е-го же ро-ди Де-ва Чис-та-я Ма-ри-а.

О-бъе-млет ру-ка-ми ста-рец Си-ме-он Со-де-те-ля
за-ко-на и Вла-ды-ку вся-чес-ких.

Не ста-рец Ме-не дер-жит, но Аз дер-жу е-го,
той бо от Ме-не от-пу-ще-ни-я про-сит.

Кле-ще та-ин-ствен-на-я, ка-ко угль но-си-ши,
ка-ко ли-та-е-ши пи-та-ю-ща-го вся.

О дщи Фа - ну - и - ле - ва! При - и - ди ста - ни с на - ми ,

и благодари Христа Спаса Сы - на Бо - жи - я .

Ан - на це - ло - муд - рен - на - я про - ве - ща - ет стра - шна - я

ис - поведающе Хри - ста Тво - рца не - бу и зе - мли .

Не - по - сти - жи - мо есть соде - ян - но - е о Те - бе ,

ан - ге - лом и че - ло - ве - ком, Ма - ти Де - во Чи - ста - я .

Чи - ста - я Го - лу - би - ца, не - скве - рна - я Аг - ни - ца ,

Агнца и Пастыря при - но - сит в цер - ковь .

О Хри - сте всех Ца - рю! По - бе - ды на вра - ги

вер - ным лю - дем Тво - им да - руй .

О Хри - сте всех Ца - рю! По - даждь ми сле - зы те - плы́

да пла - чу мо - ю ду - шу ю - же зле по - гу - бих .

Три - си - я - тель - но - е и Три - и - по - ста - сно - е Бо - же - ство

бла - го - че - стно да по - хва - лим .

О Де - ви - це Ма - ри - е ! Про - све - ти мо - ю ду - шу

по - мра - чен - ну - ю лю - те жи - тей - ски - ми сла - стьми ,

BOOKS AND PUBLICATIONS

JUNE MENAION

Moscow Patriarchate Publication.

Moscow, 1986, Part 1—662 pp.; Part 2—600 pp.

The new edition of the June Menaion continues the series of liturgical menaia dedicated to the Millennium of the Baptism of Russ. The June Menaion consists of two parts: Part 1—1-15th day; Part 2—16-30th day. As distinct from the synodal edition of the June Menaion, in this jubilee edition there are several services to icons of the Mother of God: the Service to the Most Holy Mother of God in honour of Her Icon "It Is Very Meet" (June 11) (compiled in Greek in 1838 by Hierodeacon Venedikt of the Iossikon Monastery on Mount Athos; the Slavonic translation was made in Plovdiv in 1880); the Service for the Bogolyubskaya Icon of the Mother of God (June 18), it includes Small Vespers and the second canon (compiled by His Holiness Patriarch Sergiy); service in honour of the miraculous Athonite Icon of the Most Holy Mother of God "The Three-Handed" (June 28). With this icon is connected the justification of the truth of the dogma of the veneration of icons whose defender was St. John of Damascus († cir. A. D. 753; feast day, December 4). Since 1661, the veneration of this icon became widespread in Russia. One of the preserved copies is found today in the Dormition Church at the Bulgarian metochion in Moscow. Under June 28 is the service to the Mother of God compiled from manuscripts preserved at the Central State History Archives of the USSR. After the service follows the canon of prayer in the 17th-century Moscow tradition.

The new edition also includes the troparion and canon in honour of the Yugskaya Icon of the Mother of God (June 3); the troparion and kontakion in honour of the Uryupinskaya Icon of the Mother of God (June 8); the troparion in honour of the Volyn Icon (June 30) of the Mother of God.

Among services to universal saints, mention should be made of the one to St. Onuphrios the Great (June 12). The text of this service is supplemented by aposticha, troparion, and stihera, on the lauds from the Service to St. Onuphrios published in the Holy City of Jerusalem in 1905 with the blessing of His Beatitude Patriarch Damianos of Jerusalem.

For the Feast of the Holy Prophet Elisha (June 14), there is another Vigil service compiled from the manuscripts of 1842 kept in the Church of the Resurrection (Voskresenie Slushcheye) in Nezhdanova Str., Moscow, which as a side-Chapel of the holy Prophet Elisha. For the first time the Service to St. Jerome of Strido (June 15) is published. The service comes from the Russian St. Panteleimon Monastery on Mount Athos. On June 19 there is the Service to St. Paisios the Great which was formerly published in Kiev in 1871. It is followed by a canon of prayer.

On the Feast of the Holy Martyr Julian of Arsarsus (June 21) there is the Service to the

Holy Martyr Julian of Egypt and those who were martyred with him (the text comes from the Russian St. Panteleimon Monastery on Mount Athos). This is the second feast day of the holy martyr, his name day, indicated also in the menologion of Archbishop Sergiy Spassky († 1904) (Moscow, 1876, Vol. II).

Mention should be made of another Service to the Synaxis of the Holy and All-Laudable Twelve Apostles, compiled by Archbishop Dimitriy of Kazan and Sviyazhsk (Sambikin; † 1908). This ancient custom of celebrating saints in groups is practised to this day.

In the ten centuries of her existence, the Russian Orthodox Church has produced a host of Russian saints of God, who essentially determine the celebration of the Millennium of the Baptism of Russ. Their glorification is the main aim of the given jubilee edition. There are feast days of many Russian saints in this summer month and in this new edition they are noted with services, troparia and kontakia.

The new edition includes the following collective feasts of Russian saints: on June 10, the Feast of St. Ioann the Metropolitan of Tobolsk, there is a service to the Synaxis of Siberian Saints, compiled by Bishop Maksim of Omsk and Tyumen (now of Tula and Belev); on the Feast of the Vladimir Icon of the Mother of God (June 23), there is the service to the Synaxis of Vladimir Saints, compiled by the present Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksey (the service was also printed in *The Orthodox Church Calendar* for 1984).

On the first Sunday after the Feast of the Chief Apostles Sts. Peter and Paul, the Russian Orthodox Church celebrates the Feast of the Synaxis of Tver Saints. In this edition there are two services dedicated to this feast: the first is compiled by Metropolitan Aleksey of Kalinin and Kashin, and the second, by Archbishop Dimitriy Sambikin.

From among the services which were earlier included in the Synodal Menaia, printed in the present edition are the services to: St. Dionisiy of Glushitsa (June 1), St. Kirill of Beloe Lake (June 9); St. Iona the Metropolitan of Moscow (June 15); the Orthodox Prince St. Petr, monastic name David, and Princess St. Fevronia, monastic name Evfrosinia (June 25).

Printed for the first time are services to: St. Agapit the Gratuitous Physician, reposing in the Near Caves (June 1); the Translation from Uglich to Moscow of the Holy Relics of the Orthodox Tsarevich St. Dimitriy (June 3); the Meeting of the Miraculous Icon of St. Dimitriy of the Prilutsa (June 3); the Orthodox Prince St. Feodor Yaroslavich, the brother of Prince St. Aleksandr Nevsky (June 5); Sts. Vassian and Iona of Petrominsky, Solovetsky monastery (June 5); St. Paisiy of Uglich (June 6);

St. Feodor of Suzdal (June 8); the invention of the Relics of the Orthodox Princes Sts. Vasilii and Konstantin of Yaroslavl (June 8); St. Aleksandr of the Kushta, Vologda (June 9); St. Ioann the Metropolitan of Tobolsk (June 10); the Translation of the Relics of St. Efrem Novotorzhsky (June 11); the Translation of the Relics of the Orthodox Princess St. Anna of Kashin (June 12); St. Arseniy of Konevets (June 12); Sts. Andronik, Savva, Aleksandr, Daniil and Andrei of Moscow (June 13); the Orthodox Prince St. Mstislav the Brave of Novgorod (June 14); St. Mefodiy of the Peshnosha (June 14); Sts. Grigoriy and Kassian of Avnezh (June 15); St. Tikhon of Medyn, Kaluga (June 16); St. Tikhon of Lukh, Kostroma (June 16); St. Varlaam of Pinezh monastery on the Vaga (June 19); the Orthodox Prince St. Gleb of Vladimir (June 20); the Translation of the Relics of St. Guriy of Kazan (June 20) (compiled by St. Dimitriy the Metropolitan of Rostov); St. Artemiy the Righteous of Verkola (June 23); Sts. Sergiy and German of Valaam (June 28); St. Petr of Rostov the Tsarevich of the Horde (June 30).

Troparia and kontakia to some Russian saints have been included: to St. Konstantin the Metropolitan of Kiev and All Russ (June 5); St. Iona of Perm (June 6); St. Iona of Klimenty (June 6); St. Siluan the Schemamonk, reposing in the Far Caves (June 10); St. Varnava of the Vetluga (June 11); Sts. Onufriy and Avksentiy of Vologda (June 12); St. Leontiy the Cano-

narhos, reposing in the Far Caves (June 18); St. Iov the first Patriarch of All Russia (June 19) (St. Iov is included in the Synaxis of Twelve Saints); the Orthodox Prince St. Feodor Starodub (June 21); Sts. Iakov and Ioann Menyuzh the Righteous Youths (June 24); and St. Ksenofont of the Robeika (June 28).

In the new jubilee edition of the June Menaion there are also services to Serbian saints: St. Petar of Koriše (June 5); St. Jefrem the Patriarch of Serbia (June 15); the Orthodox Prince St. Lazar (June 15); St. Anastasija, the mother of St. Sava of Serbia (June 21); the Translation of the Relics of St. Stefan of Džane (June 30).

The liturgical texts of the services are supplemented by short historico-hagiographical articles on saints, most of which are supplied with icon drawings. After the texts, in both parts of the new edition, there are theotokia in eight tones and menologia.

In June is the Feast of the Chief Apostles Sts. Peter and Paul and the following Feast of the Synaxis of the Twelve Apostles. For the reason on the frontispiece of Part I of the June Menaion is the 17th-century icon "Vision of the Apostle Paul of the Heavenly City of Jerusalem"; the frontispiece of Part 2 is the 17th-century icon "The Synaxis of the Twelve Apostles".

The supplement carries 48 icons of saints whose feast days are in June.

A. SAMOILOV

(Concluded from p. 76)

Some borrow money and never repay. If you find it hard to return have shame enough to ask for postponement of payment. Or even say, recalling the Gospel example and having prayed to God: "Dear friend, I am in need and it is difficult for me to pay this debt, forgive it to me as an alms given to the poor." If the other receives the grace of God and forgives you your debt then be quite serene. Pray for him, remember his kind act, because you, through his kindness, owe him nothing.

And you yourself lend, expecting nothing in return and not demanding the loan back, as the Lord commanded (Lk. 6. 30).

Woe to them that lend money with interest, or pawn things evaluating them very low, and then appropriating them when the poor man cannot redeem it in time. By such deeds evil men cheat and oppress the poor. They are

extortionists and will not inherit the Kingdom of God (1 Cor. 6. 10).

Some take and some give bribes; some are parasites, some steal sacred objects, goods and money from churches, or dishonestly conduct the affairs of the church, stealing the mites brought by believers as holy sacrifices to God. Such sins are called sacrilege.

Repent to God, all of you who have in some way transgressed against this commandment, saying: "Forgive us, O Lord, we promise not to desire to take anything that belongs to another overtly or covertly, by force, fraud, cunning, or threat, on the contrary, to labour with our own hands and be charitable, remembering the Lord's words: *Blessed are the merciful: for they shall obtain mercy* (Mt. 5. 7).",

Archpriest ANATOLIY PRAVDOLYUBOV
(† 1981)

(To be continued)

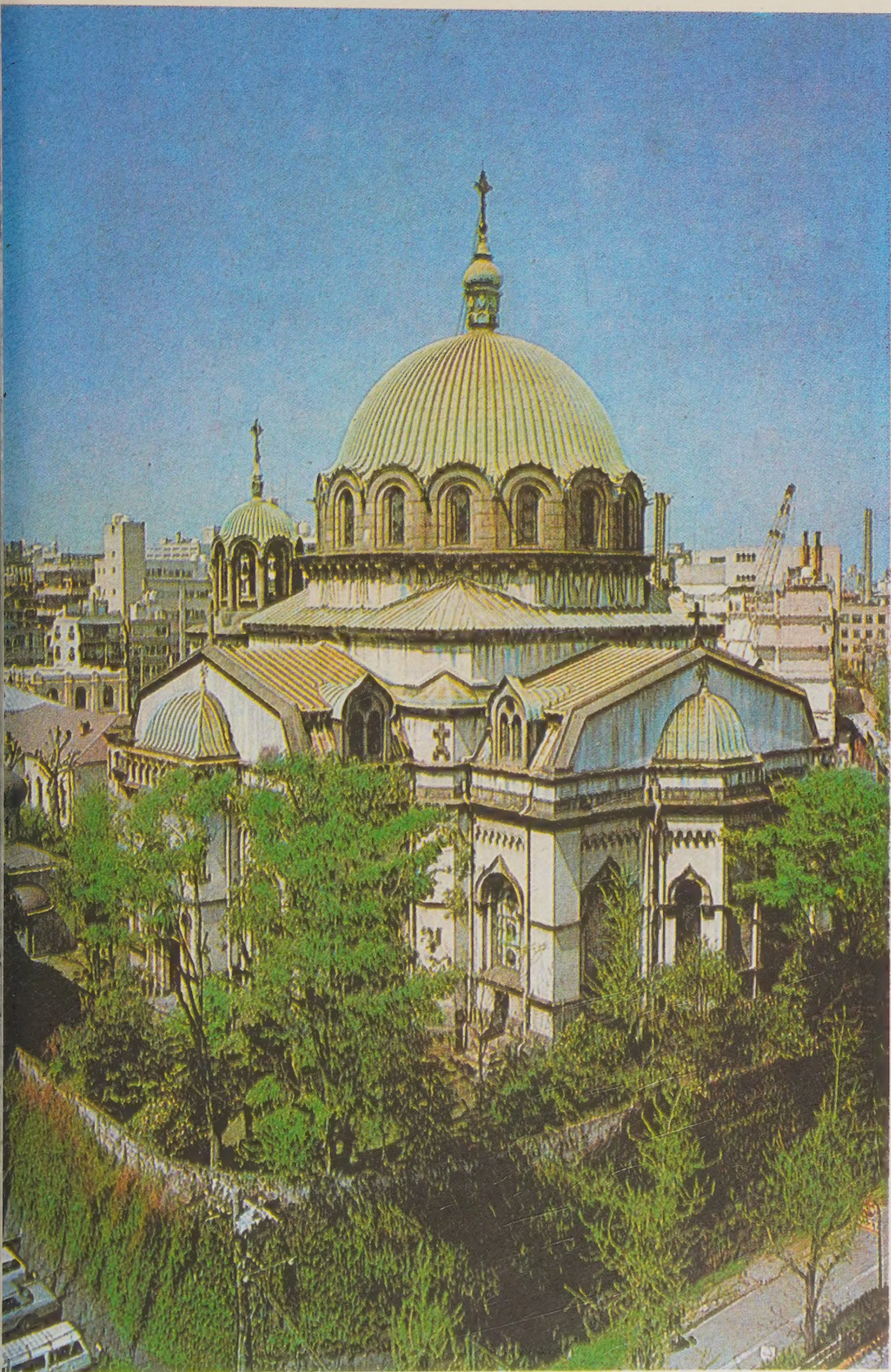
ERRATA

Issue No. 12, 1986, p. 10, second paragraph, 1-3 lines, should read:

In Kiev and Lvov, Patriarch German and members of his party had meetings with Metropolitans Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Nikodim of Lvov and Ternopol.

p. 54, the headline of the article should read:

Archimandrite Gavriil Appointed
Dean of the Bulgarian Church Metochion in Moscow



THE CATHEDRAL OF THE RESURRECTION IN TOKYO

The first Orthodox church in Japan. Built by architect M. A. Shurupov in Byzantine style in 1885—1891. Dedicated on February 1, 1891.

PUBLICATION
OF THE MOSCOW
PATRIARCHATE